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The Indiana Jewish

# Post & Opinion

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## Jews retain strength in U.S. political scene

WASHINGTON — The U.S. Senate still has a minyan, if its Jews choose to forget politics long enough to pray together, thanks to the elections of Democrat Frank Lautenberg in New Jersey and Republican Norm Coleman in Minnesota.

The House has a new Jewish face in Rahm Emanuel, an Illinois Democrat who formerly was an adviser to President Clinton.

The sole Jewish Republican in the House is Eric Cantor, R-Va., who was re-elected, overcoming a challenge by actor Ben Jones, who had played good ol' boy mechanic Cooter on television's "The Dukes of Hazzard."

The numbers are almost the same, with 11 senators and 26 representatives instead of 10 and 27. The percentage of Jews in Congress far exceeds, of course, the tiny percentage in the U.S. population.

The election saw four Jews vying for Senate seats, 36 seeking seats in the House and two seeking governorships, both of whom won. Total seats at stake in Congress were 435 House seats and 34 Senate seats.

With Republicans controlling the House, President Bush can press initiatives important to the Jewish community and can affect domestic policy for years beyond his term through appointment of federal judges — appointments the formerly Democratic-controlled Senate has impeded, just as Republicans frustrated Clinton Administration judicial appointments.

Lautenberg is a former chairman of the United Jewish Appeal who returned to politics to replace Sen. Robert Torricelli, who quit following charges of unethical behavior.

Lautenberg strongly supports Israel and authored a 1990 measure that helped resettle in this country many Jews from the former Soviet Union.

The only Jewish senator seeking re-election was Carl Levin, D-Mich., who easily defeated a Republican challenger.

An Idaho Jewish Democrat, Alan Blinken, lost to Republican incumbent Sen. Larry Craig.

Coleman is not the liberal that the late Sen. Paul Wellstone, D-Minn., was, but Coleman presented strongly pro-Israel positions during his campaign against Wellstone and former vice president Walter Mondale, who took up the torch after Wellstone's death in an airplane crash.

There were other races with Jewish issues. A Republican of Arabic descent, John Sununu beat Gov.

*Continued on page 4*



**HAPPIER NOW** — These tearful women now have reason to rejoice, because their husbands have been released from prison in Iran.



**RETURN TO JENIN** — An Israeli tank rumbles through the reoccupied West Bank city Israel calls the "capital of terror."

# Rona's Roving Reports

## Hanukkah happenings on the horizon

By SHOSHANA HARPER

"Ethics of the Middle East Conflict" is the topic of a day-long conference at Purdue University in West Lafayette on Sunday, Nov. 17. Topics will include foreign affairs, Israel in the media, and Christian support of Israel. For more information contact Purdue University Hillel at 765-743-1293.

### Hanukkah Happenings

Indianapolis Hebrew Congregation will host an informative discussion and latke tasting on Wednesday, Nov. 13, from 7-9 p.m. The topic for the evening is "You Are Not Alone...Dealing with December Dilemma," led by IHC congregant Susan Cahn, MA, LMFT.

If you are a member of an interfaith family, involved in an interfaith relationship, an interested grandparent, a re-

cent convert to Judaism, or someone interested in Jewish customs and traditions, this program will provide insights and answers, and some very tasty latkes.

The cost is \$3. Advance registration is requested. Call Heather, 255-6647.

Sunday, Nov. 17, 10 a.m. to 3 p.m., Congregation Beth-El Zedeck hosts its Hanukkahaffair & Bazaar. 253-3441.

Sunday, Nov. 17, Congregation Etz Chaim Bake Sale, from 10:30 a.m. to 2 p.m.

Sunday, Dec. 1, 1 p.m., The Jules Dorfman Yiddish Club will celebrate Hanukkah. Yiddish songs and Hanukkah stories are all part of the luncheon festivities. \$5 per person. RSVP required. 251-9467, ext. 227.

Wednesday, Dec. 4, 5:30 p.m., Congregation Shaarey Tefilla's Hanukkah party.

Crafts, music, stories, pizza and, of course, latkes! \$7.50 adults, \$5 6-12 year olds, \$2.50 3-5 year olds. RSVP required, 253-4591.

### JCC Business Network

Wednesday, Nov. 20, 6:30 p.m. (dinner \$7), JCC Business Network, JCC's Laikin Auditorium. Speaker Anthony Hirschel, director of the Indianapolis Museum of Art, "The How, What and Why of Art." 7:00 p.m. Reservations required. 251-9467, ext. 233.

### Shabbat Events

Friday, Nov. 15, 6 p.m., Congregation Beth-El Zedeck, Healing Sabbath, 253-3441.

Saturday, Nov. 16, Tot Shabbat, Indianapolis Hebrew Congregation, 255-6647.

Friday, Nov. 22, 6 p.m., Congregation Beth-El Zedeck hosts "Friday Night Live," featuring the music of Craig Taubman and Sol Zim. Sing, clap, tap and

enjoy! For details and reservations, 253-3441.

Saturday, Nov. 23, 10:30 - 11:45 a.m., Tot Shabbat at Congregation Beth-El Zedeck. Prayer, song, story and one for children ages 3-5. Kids must bring their grown-up with them. RSVP to George Kelley, 253-3441.

Indianapolis Hebrew Congregation's Social Action Committee sponsors a monthly Shabbat dinner at Hooverwood where IHC members eat and socialize with the residents. The next dinner is scheduled for Nov. 22. To make reservations call Mike, 255-9620, or Brickette, 915-0744. Future dates include: Dec. 20, Jan. 24, Feb. 28, and Mar. 28.

Friday, Dec. 13, 7:15 p.m., family Shabbat dinner at the JCC. Rabbi Jeffrey Woolf of Efrat, Israel will speak on "Judaism and Islam." Co-sponsored with B'nai Torah. RSVP required, 251-9467, ext. 283. Register before 12/3 for the best prices!

### BJE Library

On Thursday, Dec. 5, at 7 p.m., the BJE will host an open house and tour of its library facility to celebrate its partnership with the Indianapolis Marion County Library. Through a grant from the Indianapolis Foundation, the BJE Maurer Library and W. Nelson Media Center will offer materials on Jewish history, identity and culture to the community. The BJE will

also showcase The Rose and Jack Nelson Holocaust Center for the Study of Bigotry, Intolerance and Racism. 255-3124.

### Single in Indy!

Tuesday, Nov. 19, 7 p.m., discussion group. Help select which Jewish texts the group will study. For more information call Ed, 876-1201.

Thursday, Nov. 14, 8 p.m., Coffee Night Out at Starbucks in Broad Ripple for the Young Jewish Professional age group.

Saturday, Nov. 16, 8 p.m., dinner at Dolly's for the 40+ group. \$12 per person.

Thursday, Nov. 21, 6:30 p.m., Happy Hour for the young Jewish professional group at Mickey's Irish Pub, 13422 N. Meridian Street.

SAVE-THE-DATE! The annual "Matzah Ball" will be held on Dec. 24<sup>th</sup> at Mickey's Irish Pub in Carmel. Enjoy dancing, cocktails, appetizers, desserts, and pool.

You can view the monthly Singles calendar on line at [jccindy.org](http://jccindy.org). Click on "Singles" to stay updated. You may RSVP for any event or get more information by contacting JCC singles coordinator Marsha Landau, 251-9467, ext. 233 or via e-mail at [mlandau@jccindy.org](mailto:mlandau@jccindy.org).

### Seniors

Every Tuesday and Thursday the Golden Age Club meets in the JCC Laikin Auditorium for a discussion or activity, exercise and a kosher

*Continued on next page*

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Continued from prev. page lunch.

Tuesdays: Nov. 19, 26: exercise class from 11:30 – noon, followed by a kosher lunch.

Thursdays: Nov. 14, 21, 28 from 11 a.m. - 12:45 p.m. Discussions of contemporary issues, followed by an exercise class and kosher lunch.

Costs: Exercise class 75 cents; lunch \$1.50. Call Julie Goldman for more info or to arrange for transportation, 251-9467.

#### Education

Sundays 10 a.m. to noon, Congregation Beth-El Zedeck's Rabbis Dennis and Sandy Sasso host a series of adult education classes, "A Guide to Jewish Knowledge and Living." Topics include: Nov. 17, The Ordinary and the Holy: Sexuality, speech, food, work and rest, how Judaism sanctifies the everyday. 253-3441 for details.

Congregation B'nai Torah offers adult education classes daily. You can learn a page per day of the Talmud, study Jewish beliefs, learn the weekly parsha or join a women's prayer group. For details go to: [www.btorah.org](http://www.btorah.org) or call 253-5253.

Congregation Shaarey

Tefilla offers a class on the traditions and history of Judaism on Thursdays and a Hebrew class on Tuesdays. Both classes are led by Rabbi Arnold

Bienstock. Call 253-4591 or visit [www.shaareytefilla.org](http://www.shaareytefilla.org) for details.

The Indianapolis Hebrew Congregation holds Torah

study on Saturday, a basic Judaism class every other Tuesday, and a Torah class on Thursdays. Call for details, 255-6647.

#### Men's Club at Beth-El Zedeck

Sunday, Nov. 24, 9:30 a.m., Healthy Heart Breakfast, 253-3441.

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## Critic's Corner

### Mime troupe lacked mirth, skill

By CHARLES EPSTEIN

At the Pike Performing Arts Center for only one night the San Francisco Mime Troupe performed their own musical comedy called "Mr. Smith Goes to Obscuristan." This group, which



does not do pantomime, does political satire much like the TV show "Saturday Night Live." This stage show was like a Democratic rally.

They made awful fun of

President George W. Bush, Vice President Dick Cheney, Mrs. Bush (the President's mother) and other Republicans. It was obvious that the West Coast liberal agenda influenced the juvenile script a lot.

There have been funnier shows at many of our community theaters.

The Pike Performing Arts Center is such a classy organization. It was really surprising that they would present such a production that had no class.

The good things about "Mr. Smith Goes to Obscuristan" are that the presentation was very well rehearsed. And there was no profanity as one might well expect.

However, the amateurism of this professional company was too much not to mention.

The fellow who sat next to me slept through most of the show. I wish I were that lucky.

Two shows of note will be coming to the Pike Performing Arts Center. On Feb. 4 the illustrious Limon Dance Company will perform. Founded by Jose Limon, this splendid and vibrant dance company will include in their presentation the founder's dramatic work "Psalm."

On March 26 another treat is in store when "Shockwave" comes. This imaginative piece of theater is actually "Blast II." I was told that half the house has already been sold for this lavish, high energy show.

## Waterproof your kids with lessons at the JCC

It is surely a mitzvah to teach a child to swim. The Jewish Community Center can become your partner in that effort, with a range of lessons for children from 6 months to 12 years old and even lessons for persons of any age.

For the very youngest, children learn elementary swimming skills through supervised water play with the security of having their parents in the pool with them.

In addition to swimming lessons, the JCC offers Aquacize, Aquajog, Aquajoints, and Weight Reduction Water Aerobics for individuals 15 and older. There is

also an Aquatic Conditioning course for swimmers 8 and older who wish to refine their skills.

The JCC will expand its class offerings when the new aquatic complex opens next summer. With the addition of an indoor 90°F therapy pool will come more Aquajoint classes, physical rehabilitation classes, aquayoga, pregnancy water fitness classes, and more classes for parents and babies.

Since it is surely a mitzvah to know how to swim yourself, an expanded roster of lessons for adults will leave no more room for excuses. There will

*Continued on page 6*

## Hanukaffair at Beth-El Zedeck

Make plans to attend Beth-El Zedeck's Hanukaffair and Bazaar 2002, Sunday, Nov. 17, from 10 a.m. to 3 p.m. Get ready for Hanukkah with shopping, entertainment, food and fun for the entire family.

There will be beautiful and unique gifts from merchants throughout Indiana, as well as

a bake sale, featuring Sephardic desserts, Ashkenazi desserts and Thanksgiving desserts.

Take part in a raffle for a multitude of prizes, including a JCC family membership, an Ambassador Travel membership, a \$250 Aronstam Jewelers certificate, gift certificates for

leading area restaurants, even a dozen bagels a month for a year from Einstein. Raffle tickets are \$3 each, \$20 for a book of 10.

Special guest Boomer, The Pacer Cat, will also be on hand.

Proceeds benefit Beth-El's Early Childhood and Religious School programs.

## Shop 'til you drop at IHC

On Sunday, Nov. 17, between 8:30 a.m. and 1 p.m., kids will have the opportunity to purchase Hanukkah presents for their family and friends at the IHC Sisterhood Gift Shop.

Starting Nov. 18 through Nov. 29, gift shop hours will be extended to accommodate grown-up shoppers. The shop will be open Monday-Thursday from 10 a.m.-6 p.m. (closed Thanksgiving), Fridays from 10 a.m.-4 p.m., and Sunday from 8:45 a.m.-1 p.m.

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## Mazel tov! to IHC's Nov. bar/bat mitzvahs



From left to right: Adam Katz, Mark Moss, Samantha Kroot, Alan Gurevich, Alexander Matthew Metz, Benjamin Adolph, Irene Conforti (center).

Adam Katz was called to the Torah on Nov. 2. He is the son of David and Lorna Katz.

Adam is in the 7<sup>th</sup> grade at St. Richards School. He is a high honor roll student, plays competitive tennis, and enjoys baseball and basketball. Adam also enjoys spending time with family and friends.

Mark Moss was called to the Torah on Nov. 9. He is the son of Lori and Gary Moss, younger brother of Ethan Moss, grandson of Ron and Sue Popp, Ruth and Richard Moss. Mark is a 7<sup>th</sup> grade student at Carmel Junior High School. He enjoys being on the football team, playing rugby, reading, and cooking for his family.

Samantha Kroot will be called to the Torah on Nov. 16. She is the daughter of Gregory and Caroline Kroot. Samantha has three brothers, Evan, David, and Charlie. Her hobbies and interests are cheerleading, piano,

running track, and being with family and friends.

Alan Gurevich will be called to the Torah on Nov. 23. He is the son of Alexander and Marina Gurevich, grandson of Nathan and Rachael Voldman, and great-grandson of Leyb and Luba Voldman. Alan is a brother of Gabriel and Esther Gurevich. He is a 7<sup>th</sup> grade student at Clay Junior High School where he enjoys spending time with his friends as well as playing games on Play Station 2.

Alexander Matthew Metz will be called to the Torah on Nov. 23. He is the son of Richard and Julie Metz and has a younger brother, Jordan. Alex is an honor student in 7<sup>th</sup> grade at Clay Junior High. He plays trombone in the Clay Junior High Band. Alex also enjoys playing soccer and chess, as well as competing on school academic teams.

Benjamin Adolph will be

called to the Torah on Nov. 30. He is the son of Dr. Eric Adolph and Dr. Teresa Beam. Ben is in the 7<sup>th</sup> grade at Noblesville Middle School. He enjoys piano, saxophone, gymnastics, and computer games.

Irene Conforti will be called to the Torah on Nov. 30. She is the daughter of Paul and Susan Conforti. Her sister is Hannah. Irene goes to the International School of Indiana. She likes reading, listening to music, dancing, and being with her friends.

## November bar/bat mitzvahs at BEZ



Jacob Austin Zeckel (upper left), Donelle Louise Tavel (upper right), Allison Rachel Housefield (lower left), Leela Jasmine Rothenberg (lower right)

Jacob Austin Zeckel, son of Rick and Sandra Zeckel, grandson of Sol and Rose Baker, was called to the Torah on Nov. 2.

Donelle Louise Tavel, daughter of Dr. Larry and Sandi Tavel, granddaughter of Mrs. Kitty Tavel and Mrs. Della Pruitt will become bat mitzvah on Nov. 9.

Allison Rachel Housefield, daughter of Cindy Housefield and T. Scott

Housefield, granddaughter of Doris and J. William Housefield, will become bat mitzvah on Nov. 16.

Leela Jasmine Rothenberg, daughter of Joani and Jeff Rothenberg, granddaughter of Marlene and Jerry Rothenberg and Jack and Julie Keller, great-granddaughter of Rachel Keller, Rose Kaluzny and Morris and Lillian Rossen will be called to the Torah on Nov. 23.

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## Obituaries

### Leon Racker Cohen, 85, businessman, athlete, vet

Leon Racker Cohen, 85, a businessman, athlete and philanthropist, died Tuesday, Nov. 5.

Mr. Cohen founded and owned Hoosier Paint & Linoleum in 1938 with his brother, Norman Cohen, and his father, Joe Cohen. They owned the company until 1970.

In 1952, Mr. Cohen founded NorLe Investments, a real estate company. Mr. Cohen served as its president. It was one of the first companies to begin rehabilitating downtown Indianapolis with the renovation of 141 S. Meridian St., which for many years housed state welfare offices for Marion County.

Mr. Cohen attended the Indiana University School of Law in Indianapolis. He served in the Army in World War II.

He was a member of Indianapolis Hebrew Congregation, American Legion, and Morse Indianapolis Yacht Club, which

he co-founded. He was a member of the U.S. Tennis Association and was a three-time national champion of the 3.0 Tennis Doubles Championship – 1992, 1994 and 1995. He won his first championship at the age of 75.

Mr. Cohen was the widower of Meriam Sicanoff Cohen.

Survivors include a daughter, Linda F. Cohen; son, Larry N. Cohen; brother, Norman I. Cohen, five grandchildren and three great-grandchildren.

Services were Thursday, Nov. 7, in Aaron-Ruben-Nelson Meridian Hills Mortuary. Burial was in Beth-El Zedeck North Cemetery.

Memorial contributions may be made to the swimming pool fund at the Jewish Community Center Association or the Cantor's Discretionary Fund at Indianapolis Hebrew Congregation.

### Ida Crystal, 91, is being mourned

Ida Michaelson Crystal, 91, died Wednesday, Nov. 6.

Mrs. Crystal had worked in administration at the pension department in New York for 25 years.

She was a member of Beth-El Zedeck Congregation.

She was the widow of Adolph Crystal.

Survivors are daughters, Leonore Felix, Dorothy Crystal and Fran Jacoby; son, Jo-

seph Crystal, eight grandchildren and six great-grandchildren.

Services were at the graveside in Beth-El Zedeck North Cemetery on Sunday, Nov. 10. Arrangements were by Aaron-Ruben-Nelson Meridian Hills Mortuary.

Memorial contributions may be made to St. Vincent Hospice or Hooverwood Guild.

### Rosenbloom loses in House race

MUNSTER – Incumbent Democratic State Rep. Linda Lawson won a third term, defeating first time office-seeker Myra Rosenbloom of Munster in the Nov. 5 1<sup>st</sup> District election.

Lawson won by a margin of more than 4 to 1.

Rosenbloom, 79, of Munster, ran as a Republican, although her main campaign focus was that hospitals with more than 100 beds should have a non-emergency room physician on duty 24 hours a day.

She has long lobbied the legislature for such a law.

### Waterproof

Continued from page 4  
even be a class designed specifically for adults who wish to overcome their fear of the water.

Lessons and fitness classes are all very affordable, with weekday and weekend schedules available. Contact the JCC, 251-9467, for dates, times, prices, and other details.

Of course, we hesitate to divulge any of this, as we've grown accustomed to having the beautiful JCC pool all to ourselves, not to mention the Jacuzzi. But, what the heck, come on in; the water is divine.

### Delectable taralekdos

Whatever you do on Sunday, Nov. 17, be sure to stop by Congregation Etz Chaim's Bake Sale, from 10:30 a.m. to 2 p.m. Treat yourself and your family to scrumptious Sephardic desserts, such as taralekdos, baklava, and bourekas, as well as fresh-baked challahs.

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The Conservatory shows are supported through an endowment funded by the Edward H. Franklin Foundation, Inc. White River Gardens is supported by the Arts Council of Indianapolis and the City of Indianapolis. Support is also provided from the Central Indiana Community Foundation, the Indiana Arts Commission, a state agency, and the National Endowment for the Arts, a federal agency.

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## What's in a (Jewish) name?

Other than aristocrats and wealthy people, Jews did not get surnames in Eastern Europe until the Napoleonic years of the early 19th century. Most of the Jews from countries captured by Napoleon – Russia, Poland, and Germany – were ordered to get surnames for tax purposes. After Napoleon's defeat, many Jews dropped these names and returned to "son of" names, such as: Mendelsohn, Jacobson, and Levinson.

During the so-called Emancipation, Jews were once more ordered to take surnames. In Austria, Emperor Joseph made Jews take last names in the late 1700s; in Poland it was 1821, and in Russia 1844. It's probable that some of our families have had last names for 175 years or less.

In France and the Anglo-Saxon countries, surnames went back to the 16th century. Also, Sephardic Jews had surnames stretching back centuries. Spain, prior to Ferdinand and Isabella, was a golden spot for Jews. They were ex-

pelled by Isabella in the same year that Columbus left for America.

The earliest American Jews were Sephardic. In general, there were five types of names. People had to pay for their choice of names; the poor had assigned names:

- Names that were descriptive of the head of household: Hoch (tall), Kurtz (short), Gross (large), Klein (small), Schwartz (dark), Weiss (white), Shein (good looking), Cohen (priest), Levi (temple singer), Burger (city dweller)

- Names describing occupations: Holtzkocker (wood chopper), Geltschmidt (goldsmith), Schneider (tailor), Kreigsman (warrior), Isen (iron), Fisher (fisherman)

- Names from city of residence: Berlin, Frankfurter, Danziger, Oppenheimer, Deutsch (German), Pollack (Polish), Breslau, Mannheim, Cracow, Warsaw

- Bought names: Gluck (luck), Rosen, Rosenblatt, Rosenberg (roses), Diamond, Koenig (king), Spielman (to play), Lieber (love), Berg (mountain), Wasserman (wa-

ter dweller), Kershenblatt (cherry leaf), Stein (glass)

- Assigned names (usually undesirable): Plotz (to die), Klutz (clumsy), Billig (cheap)

Original birth names of Jewish performers:

Woody Allen – Alan Stewart Koenigsberg

June Allyson – Ella Geisman

Lauren Bacall – Betty Joan Perske

Irving Berlin – Israel Baline

Milton Berle – Milton Berlinger

Joey Bishop – Joseph Gottlieb

Karen Black – Karen Blanche Ziegler

Victor Borge – Borge Rosenbaum

Fanny Brice – Fanny Borach

Mel Brooks – Melvyn Kaminsky

George Burns – Nathan Birnbaum

Eddie Cantor – Edward Israel Iskowitz

Jeff Chandler – Ira Grossel

Lee J. Cobb – Amos Jacob

Tony Curtis – Bernard Schwartz

Rodney Dangerfield – Jacob Cohen

Kirk Douglas – Issue Danielovich Demsky

Melvyn Douglas – Melvyn Hesselberg

Bob Dylan – Bobby Lowenstein

Zimmerman Elaine May – Elaine Berlin

Paulette Goddard – Yves Montand – Ivo Levy

Marion Levy Mike Nichols – Michael

Lee Grant – Lyova Peschkowsky

Geisman Joan Rivers – Joan

Elliot Gould – Elliot Molinsky

Goldstein Edward G. Robinson – Emanuel Goldenberg

Judy Holliday – Judith Jane Seymour – Joyce

Tuvim Al Jolson – Asa Yoelson Penelope Frankenburg

Danny Kaye – David Simone Signoret – Simone

Daniel Kaminsky Henriette Kaminker

Michael Landon – Michael Beverly Sills – Belle

Orowitz Silverman

Steve Lawrence – Sidney Sophie Tucker – Sophia

Leibowitz Kalish

Jerry Lewis – Joseph Gene Wilder – Gerald

Levitch Silberman

Peter Lorre – Lazlo

## Dine, dance, dive into JCC's spirited auction

Get "In the Swim" at the JCC Auction 2002, Saturday, Nov. 23, starting at 6:30 p.m.

The cost of \$50 person includes live music, a catered dinner and a deluge of more than 600 items to be auctioned. Tables of 10 are available.

There will be both live and silent auctions. Among the featured items: signed jersey by 4-time Tour de France winner Lance Armstrong; vacation condos in Florida, Colorado and other terrific locations; suite for a Pacers game; Colts

tickets; private motor coach for a day; artwork and boutique items; gourmet dinner for 10 at Broadmoor Country Club.

Proceeds benefit JCC programs, providing at-risk families and individuals with membership and program fee reductions.

Babysitting will be available for children 1 year and older, at a cost of \$20. Prepaid reservations are required.

For more information, contact Sandy Nachlis, 251-9467, ext. 256.

## 'Die Fledermaus' at Indianapolis Opera

Indianapolis Opera will present Johann Strauss's "Die Fledermaus" on Friday, Nov. 15, at 8 p.m. and Sunday, Nov. 17, at 2 p.m. at Clowes Hall.

With libretto by Carl Haffner and Richard Genée, "Die Fledermaus" is heralded as Strauss's crowning achievement, certainly his most humorous. Performed in English, the operetta is a mix of dance and memorable lyrics, providing an evening of fun as the

characters make their way through a hilarious plot of disguises, trickery, mistaken identity, scandal, outlandish behavior, and, yes, a few lively waltzes.

Diane Alexander stars in the role of Rosalinde, with Jeff Mattsey as Eisenstein and Elizabeth Carter as Adele.

For more information and tickets, contact the Clowes Hall box office, 940-6444, or visit [www.indyopera.org](http://www.indyopera.org).

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# Jewish Post & Opinion

Let's look beyond  
our immediate few

By MANDELL BERMAN

Once upon a time, we didn't need population surveys. There were only a handful of us, and we all knew each other's business. We all danced at each other's weddings, celebrated every baby's birth, attended each funeral.

But, the Torah tells us, by the time the Jews left Egypt, we needed a census to count us.

Each of us knows the Jewish life of those in our immediate circle — our family, our friends, the members of our synagogues — those with whom we share our Jewish lives.

Our responsibility as Jews, however, is to look beyond that immediate circle. We need to help Jews everywhere.

To do that, we need to know who they are and where they are. That's as true for the Jews of Indiana and Albuquerque as it is for the Jews of Israel and Argentina.

The United Jewish Communities is where the North American Jewish community comes together to help Jews around the world. That's why it's our responsibility — and our privilege — to sponsor the National Jewish Population Survey every decade.

We need to know who the American Jewish community is. We need to know what our national needs are. With the results of the 2000 survey coming in, we're preparing to respond better than ever.

The release of the initial population figure this month is a milestone in a multi-year process. We spent years formulating the questions. Our research firm spent a year making more than 5 million phone calls and conducting more than 9,000 interviews.

Now, with a year of post-interview processing completed, we're beginning to look at what all the data mean. Already, initial details of our demographic self-portrait challenge us to rethink our community which now numbers 5.2 million. We have a median income of \$50,000, with 19 percent of our households earning only half of that. These numbers will renew attention to the so-called "high cost of Jewish living."

We are aging. Nine percent of us are over 75. Is elder care a communal concern? Of course. Is it a strictly local issue? Or will the impact of migration, of retirees moving south, require national action? The survey promises the facts we need to undertake the discussion.

We're getting more professional education and postponing having children. We have to ask ourselves: Are our communities open to families with two high-pressure careers? Are we addressing child care issues? That's the way research works. Every piece of information leads to more questions. The demographic facts in our hands are opening the door to new policy questions, as well as to new research questions.

Next week, we will present the next set of data: information about the Jewish lives of our Jews. And then the floodgates will open as researchers begin to mine the data in detail, to tabulate the correlations and zoom in on subgroups of the population.

As was the case in 1990, some of the top demographers and sociologists in the American Jewish community will be publishing papers based on our data. But more immediately, we at the United Jewish Communities will be preparing a series of reports for the use of our direct constituents — the local federations — as well as the religious movements and national Jewish organizations.

What does the survey say about Jewish college students? About the users of JCCs? About the role of women in philanthropy? These are just a sample of the questions we will be addressing in a series of reports, presentations and a planned policy conference. We're making sure to present the data, explain the data, and help those who need the data interpret it — even as we maintain our policy of open access to academic researchers. Our goal is not and should never be to count as many Jews as possible in order to present feel-good data. Our mission is to provide an honest and accurate accounting of the American Jewish community, so that we have good, solid data to guide our decisions in the coming decade.

There will always be critics of population surveys. Some reflect the honest disagreements of professionals, of valid approaches rejected in the sometimes fractious process of creating the survey. Others bring an agenda and add more heat than light to the discussion. Underlying all such complaints is the mistaken

*Continued on next page*

## Looking Back

*The National Jewish Post & Opinion began publication in 1930. Much has changed for American and world Jewry since. Much hasn't. From time to time we'll run excerpts from past issues to illustrate both aspects of life in our communities. This is the first of those.*

## Rabbis can and do work harmoniously

*(editorial by Gabriel M. Cohen, Nov. 14, 1952)*

Whenever it is absolutely necessary for Orthodoxy, Conservatism and Reform to get together, even in what should be their most controversial area — a religious service — the conflict seems to disappear, and the groups manage without the least friction.

This was proven quite conclusively during World War II, when Jewish chaplains, conducting services for congregations composed of mixtures of all three wings, were able to satisfy even the most Orthodox while at the same time evoking no complaint from the most Reform.

Strangely enough, not only was there almost no important friction whatsoever but the services were friendly and smoothly run and, in addition, were highly effective.

So, too, are we reminded of this strange ability of Orthodox and Reform rabbis, Conservative and Orthodox rabbis and Conservative and Reform rabbis, who on the smallest matter of ritual might be at one another's throats, working harmoniously and

with a spirit of cooperation on TV.

In the series of articles on Jewish TV programs, (NJP Nov. 7, 1952), our correspondent Ben Gallob reports that practically without exception the Reform rabbis responded to the polite hint that they wear yarmulkes on the show.

The true answer lies not so much in the spirit of cooperation as in the fact that although in theory there are wide gulfs separating Reform and Orthodoxy, in practice there is very little difference, and even this difference is being narrowed.

The Jew at the basketball games on Friday nights is as likely to come from a so-called Orthodox home as from any other. The Jew riding to the movies or to his gin game on Friday night is by no means always a Reform Jew.

An even more fundamental deduction from these phenomena is that the American Judaism heard discussed on this page so often is inevitably being fabricated not on a theoretical basis. The American Jew, by his practices concerning his religion, is setting the norm.

## A dent must be made

TEHERAN — The release of three Jewish prisoners — David Beit-Yakov, Farzad Kashi, and Shahrokh Paknashad — convicted, along with 10 others, two years ago for spying for Israel has called attention again to this nation's relationship to Israel and the chances of building on it to make a dent in the wholesale anti-Israel stand of the Arab nations.

One way or another a dent must be made in the accepted provision of any Arab state

that its first and only consideration must be its anti-Israel stand.

One way or another Israel and her Arab neighbors must work together for their mutual benefit, and when that goal is achieved the Middle East can take its place in providing benefits for the world at large, just as Japan, China, India, South America and others have.

And Israel will lead the way.

## HOW TO KILL A BUSINESS IN TEN EASY STEPS

1. Don't advertise. Just pretend everybody knows what you have to offer.
2. Don't advertise. Tell yourself you just don't have the time to spend thinking about promoting your business.
3. Don't advertise. Just assume everybody knows what you sell.
4. Don't advertise. Convince yourself that you've been in business so long customers will automatically come to you.
5. Don't advertise. Forget that there are new potential customers who would do business with you if they were urged to do so.
6. Don't advertise. Forget that you have competition trying to attract your customers away from you.
7. Don't advertise. Tell yourself it costs too much to advertise and that you don't get enough out of it.
8. Don't advertise. Overlook the fact that advertising is an investment in selling — not an expense.
9. Don't advertise. Be sure not provide an adequate advertising budget for business.
10. Don't advertise. Forget that you have to keep reminding your established customers that you appreciate their business.

*You decide... it's your business in good times or bad.*

## Hadassah lauds Gov.-elect Lingle

NEW YORK — Linda Lingle, Hawaii's governor-elect has made news for the 50th state and for Hadassah. She is Hawaii's first woman governor, its first Jewish governor — and the only chief executive of a state to become a life member of

Hadassah at her own initiative.

Lingle, the former mayor of Maui, is also Hawaii's first Republican governor in 40 years. Four years ago, a member of the Hawaii chapter made a one-time gift of annual membership to Lingle. Last year, the

chapter was delighted to receive a check from Lingle that upgraded her status to life member.

According to the 2001 edition of the *American Jewish Yearbook*, there are approximately 7,000 Jews in Hawaii.

## Few

*Continued from prev. page*  
 notion that surveys produce either good news or bad, and that somehow what we've come up with falls in the latter category. It's as if the American Jewish community, having had its pulse taken by the NJPS, will be pronounced dead if the numbers are too low. But that's not how medicine works, and that's not what the survey is about.

The American Jewish community is clearly no more dead than it was 10 years ago — but the pulse has changed. That's to be expected. The question is, what do we do next?

If some numbers aren't what some of us might want, that's no cause for panic. One of the hallmarks of the American Jewish community is the ability to appreciate problems as opportunities to help. After decades of working to free Soviet Jews, we had to confront the actual price tag of resettling a million people. We rose to the challenge. Today, I believe the numbers flowing from the NJPS are challenging all of us to change our mental images of the American Jewish community.

I'm sure I'm not the only person whose view of the world was formed in my younger years, whose mental image of "the Jewish community" reflects the reality of my growing up. We all tend to generalize from our own experience, whether it was growing up in the Bronx in the 1940s or Shaker Heights in the 1970s. My challenge, and the challenge of all of us who want to make wise decisions concerning the Jewish community, is to discount my decades-old preconceptions. With this latest survey, we have the tools to adjust our preconceptions.

When we sit around conference tables, planning programs and allocations in the coming decade, we need to remember the people who aren't in the room. We need to remember the people we don't see around us, whether because of their age, their income, their profession, the children. And we need to do this sooner, rather than later. After all, none of us are getting any younger.

Mandell Berman is the chair of the National Jewish Population Survey.

## Gunman kills 5; Israelis respond

GAZA CITY — Israeli helicopters fired rockets into an auto body shop in Gaza City in response to a shooting rampage during the weekend in which a Palestinian man killed five people.

The Palestinian's victims in an Israeli farming community included two children, Israeli officials said. Israel's

response came within two hours.

Israeli officials did not explain the attack on the auto shop, but they have targeted metal workshops in the past, saying militants use them to make weapons.

The gunman attacked in Kibbutz Metzger in northern Israel, close to the West Bank.

He may have escaped after his attack. Earlier in the day, a car exploded outside the kibbutz after Israeli police ordered the driver to stop. The two occupants were killed. It was one of three instances Sunday in which Israeli authorities said they managed to avert a suicide attack.

## Netanyahu gains cabinet position

JERUSALEM — Binyamin Netanyahu has won his demand for early elections and has been sworn into the cabinet of Prime Minister Sharon as Israel's new foreign minister.

## Gifts from Jews

NEW YORK — Several substantial financial gifts have recently been made by Jews to worthwhile organizations.

Zell Dravinsky, a real-estate investor in Pennsylvania, and his wife have donated \$6.2 mil-

lion to the Centers for Disease Control and Prevention of Atlanta.

Adeline R. Friedman has contributed \$1.4 million to the University of La Verne, California.



LABOR'S LOVE LOST — Israel Defense Minister Benjamin Ben Eliezer gestures while announcing Labor Party split from coalition government Oct. 30. Looking on is a portrait of the late Prime Minister Yitzhak Rabin.

## Obituaries

### Block held many Jewish posts

NEW YORK — Rabbi Irving J. Block, who founded the Brotherhood Synagogue and served as its rabbi for 40 years, died at the age of 79.

Block held many important national Jewish posts. He was national chaplain of the Jewish War Vets, was a mem-

ber of the executive committee of the New York Regional Board of the ADL, and won the Ot Aleh Award for service in Israel's War of Independence.

He was also a member of the board of the American Association for Ethiopian Jews.

### Lerner is mourned

NEW YORK — Alfred Lerner, vice chairman of the Trustees of Columbia Univer-

sity after whom Alfred Lerner Hall was named, is being mourned.

### Mildred Geiger is mourned

NEW YORK — Mildred Geiger, vice president of the New York Association for New Americans,

Inc., is being mourned. She was a devoted congregant of Park Avenue Synagogue.

### Oberman, 81, led Zionist Organization

CORAL SPRINGS, Fla. — Isaac M. Oberman, who led the Oberman Companies for over 55 years, died at the age of 81. He was national vice president of the Zionist Organization of America and hon-

orary vice chairman of the Pelham Parkway Jewish Center.

During his career he was honored by the UJA, Israel Bonds and the United Jewish Appeal.

### Irv Rubin of JDL dies in federal jail

LOS ANGELES — Irv Rubin, an anti-anti-Semist who led the Jewish Defense League for nearly 17 years, died of what federal authorities termed a suicide attempt and relatives said was murder.

Investigators said Mr. Rubin slashed his throat with a razor and fell or jumped from a balcony at the federal Metro-

politan Detention Center.

His wife, Shelley Rubin, insisted Mr. Rubin never would have killed himself and had promised to see her at his next court appearance.

He and an associate were being held on charges of plotting to bomb a Culver City mosque and an office of Rep. Darrell Issa, R-Calif., who is of Lebanese descent.

We mourn with profound sorrow the passing of our beloved colleague, Rabbi Kenneth Bromberg. After serving as chaplain in the U.S. Air Force, he served several rabbinic and educational positions before becoming rabbi of Congregation Beth Shalom in Clearwater, Fla. where he retired as rabbi emeritus in 1995. We extend our deepest condolences to his wife, Johanna, children Naomi Bar-Yam, Efrem, and Hillel, and to all who were touched through his rabbinate.

Rabbi Reuven Hammer  
President  
Rabbi Joel H. Meyers  
Executive Vice President  
The Rabbinical Assembly

## Israel backs U.S.; prepares for worst

JERUSALEM — Israel has expressed backing for the Iraq resolution passed by the UN Security Council.

A statement released by Foreign Minister Binyamin Netanyahu said, "Israel supports the UN Security Council resolution on the Iraqi issue, and values the determination of President Bush in leading the process."

Israel officials believe there is a high probability Iraq will fire Scud missiles on Israel in response to a U.S.

strike on Saddam. Iraq raised 39 missiles on Israel in the 1991 Gulf War, causing extensive damage but few casualties.

Israel is concerned that Iraq has fewer but more deadly missiles — possibly with chemical or biological warheads.

Israel has been preparing for a worst-case scenario — a combined attack by Iraq, the Palestinians, Israeli Arabs, the Lebanese Hezbollah guerrillas, and perhaps Syria.

## Added warrant

Florence Shapiro warranted her photo being published in the bulletin of Congregation Beth Yeshurun of Houston not only because of her position as

State Senator but also because she is Rabbi Brian Strauss's mother-in-law. Incidentally, the congregation is served by four rabbis.

## Congress includes 37 Jews

WASHINGTON — There will be 37 Jews serving in the 108<sup>th</sup> Congress — 11 in the Senate and 26 in the House of Representatives.

### Senators

Barbara Boxer, D-Calif.  
Dianne Feinstein, D-Calif.  
Joseph Lieberman, D-Conn.  
Carl Levin, D-Mich.  
Norm Coleman, R-Minn.  
Frank Lautenberg, D-N.J.  
Charles Schumer, D-N.Y.  
Ron Wyden, D-Ore.  
Arlen Specter, R-Pa.  
Russell Feingold, D-Wis.  
Herb Kohl, D-Wis.

### Representatives

Howard Berman, D-Calif.  
Susan Davis, D-Calif.  
Bob Filner, D-Calif.  
Jane Harman, D-Calif.

Tom Lantos, D-Calif.  
Adam Schiff, D-Calif.  
Brad Sherman, D-Calif.  
Howard Waxman, D-Calif.  
Peter Deutsch, D-Fla.  
Robert Wexler, D-Fla.  
Rahm Emanuel, D-Ill.  
Jan Schakowsky, D-Ill.  
Ben Cardin, D-Md.  
Barney Frank, D-Mass.  
Sander Levin, D-Mich.  
Shelley Berkley, D-Nev.  
Steve Rothman, D-N.J.  
Gary Ackerman, D-N.Y.  
Eliot Engel, D-N.Y.  
Steve Israel, D-N.Y.  
Nita Lowey, D-N.Y.  
Jerry Nadler, D-N.Y.  
Anthony Weiner, D-N.Y.  
Martin Frost, D-Tex.  
Eric Cantor, R-Va.  
Bernard Sanders, Ind-Vt.

## Fyvush Finkel is Mystery Person

None of our readers guessed our Mystery Person, Fyvush Finkel, after five clues. We admit we made it hard, stating in the first clue merely that it was an entertainer.

Next we said he was born in Brooklyn in 1923. The third clue, that he began his career at age 9, might have helped. Finkel began appearing in the

Yiddish theaters of the Lower East Side, where he worked for nearly 35 years.

He eventually made his Broadway debut in "Fiddler on the Roof" as Tevye the milkman in 1970 — to which we alluded in clue No. 4.

The fifth clue that he is in a current TV series points to his role as a teacher in Fox's "Boston Public" on Monday nights.

## Political

Continued from page 1

Jeanne Shaheen for the Senate seat in New Hampshire. Sununu has supported U.S. aid to the Palestinian Authority, but also has voted for aid to Israel.

Jews who favor strong support of Israel lost a friend in the House with the retirement of Rep. Benjamin Gilman, R-N.Y.

Brad Sherman won the only House race between two Jews in California's 27<sup>th</sup> District, defeating Republican challenger Robert Levy.

In the San Francisco area, Tom Lantos, the only Holocaust survivor serving in Congress, easily defeated two opponents with pronounced pro-Palestinian views.

The two new Jewish governors are Democrat Ed Rendell of Pennsylvania and Republican Linda Lingle of Hawaii.

In Alabama's gubernatorial race, Democratic incumbent Don Siegelman claimed a narrow victory over Rep. Bob Riley for a second term, though state Republicans disputed the result. Siegelman is Roman Catholic, but his wife, Lori, is the first Jewish first lady ever for Alabama.

And Louisville, Ky., once again has a Jewish mayor, Jerry Abramson, who has returned to that office after a hiatus. It's really a different office, though, because he'll now head a metropolitan area government, somewhat like those in Indianapolis and Miami.

## Frost wins but loses

By MARVIN MIGDOL

DALLAS — Despite the Republican landslide, Democrat Martin Frost easily won his 13th term in the House of Representatives. He managed to get approximately two-thirds of the votes cast. However, the nationwide vote was damaging to his status in Washington.

Frost, chairman of the Democratic caucus, would have become House majority leader if the Democrats took control of the House. Rep. Dick Gephardt of Missouri would have moved up to speaker. However, if Gephardt decides to leave Congress for a run for President, Frost would be a candidate for minority leader.

He will become 61 on New Year's Day.



# The Art of Observation

## Without God, Judaism is merely idiosyncratic

By RABBI ALLEN H. PODET

Someone is always having trouble defining the Jews. Judaism is classed as a reli-



gion, like Christianity or Islam. In book stores Jewish themes are found with religious books. But Jews have been called a race just as often as a religion.

What is Judaism?

Jews, American Jews in particular, like to point out that Jews cannot be a race because there are Jews of every race. Since Hitler made the identity of the Jewish race a ground for murder, Jews have shunned the association of Jew with race. "Stand on any street corner in Jerusalem," we say, "and you will see Jews passing by of every racial origin and color."

A slight exaggeration, since the overwhelming majority of American Jews — indeed, of Jews worldwide — are of Eastern European origin. Also, there are reported from time to time distinctively Jewish diseases, such as Tay-Sachs, which we explain away as merely specific to the East European gene pool.

Then again, we have the embarrassing case of Professor Hansen, the world-famed geneticist and biostatistician, who delivered an address at Hebrew Union College which included his research on Jews and high intelligence as well as some research observations on other races with regard to intelligence.

Al Vorspan, the civil libertarian, who had not up to that time been noted as a world class scientist, lost no time in damning Hansen and his findings as unscientific.

Very well, then. If we are not a race, neither are we happy to be "merely" a religion. "Nur ein Glaube" may have been what the pre-War German Jews wanted to be: Citizens of the Mosaic Persuasion. It did not wash. No one believed it then or later. And when the murder teams showed up looking for Jews, the tests they applied had little to do with

halacha or religiosity.

We have also used to describe ourselves terms like "a people," or perhaps "a family." As a people, we hardly share a territory or a language (other than Hebrew for ritual purposes). The term family is a broader and happier one. It al-

though God-talk is unfashionable and embarrassing among Jews — and nowhere more unfashionable than on the college campus — maybe it is embarrassing precisely because at some level we believe it.

In a public conversation in Buffalo, Dennis Prager, rightly

*Both of these terms, "people" and "family," while convenient for explaining Judaism to uninformed Jews or gentiles, misrepresent and indeed betray the depth and profound meaning that some of us attach to being Jewish. To put it theologically, God did not create and sustain this people against all odds so that there should be yet another family pointlessly walking the earth.*

lows us to claim famous Jews who are Jews by birth alone, like a former Secretary of State or two, even famous self-hating Jews or anti-Semitic Jews, Woody Allen, Karl Marx. Moreover, on the "family" analogy, we can present conversion as parallel to adoption.

Both of these terms, "people" and "family," while convenient for explaining Judaism to uninformed Jews or gentiles, misrepresent and indeed betray the depth and profound meaning that some of us attach to being Jewish. To put it theologically, God did not create and sustain this people against all odds so that there should be yet another family pointlessly walking the earth.

Even my many Israeli atheist/agnostic friends and family members indicate that they are deeply moved by such an argument. They will also agree with the Ahad-Haamist sentiment that if the State of Israel came into being just so that there could be yet another backward, third-world Levantine minstate, it was not worth the effort, and such a state would be a fraud on those who worked and dreamed for 2,000 years.

No Jews know that there is something more than a family or social club or religion here.

Perhaps it is in the Jew's special relation to God that his or her uniqueness lies. Al-

described as one of the three finest minds in Jewish public life today, maintained that although as a rationalist in the 21st century he could not accept the traditional account of the divine encounter at Mt. Sinai, neither could he dismiss it from his thinking. Maybe it is precisely because he really believes in the special relation of God and Israel, and the Mission of Israel which is part of that relation, that he finds it mildly embarrassing to discuss it. Maybe.

Certainly it is true that Christians who take the Bible seriously have no problem accepting the ideas of Israel's special relation to God and Israel's mission. From a purely theological standpoint, neither do Muslims. Both of them realize that if Israel is just another family, then Judaism is just another set of "folkways," and the Jewish Bible, which our college courses call the Old Testament, is just another piece of folk literature and mythology.

In that case, "God," "messiah," "prophets," "redemption," and "salvation" are invented concepts that have no more reality than "Valhalla" or the God Jupiter. And both Christianity and Islam are consequently elaborate palaces built on sand.

Continued on page 14

# Teen Scene

## Parents pave passage to adulthood

By JULIE COHEN

Being a teenager is really hard. It is kind of an awkward time when as much as I want my parents to leave me alone, I also secretly want them there



to guide me along. There are a lot of times that I wish I didn't have a curfew, or I wish I could skip school whenever I feel like it. My parents can be tough sometimes, and on the outside I emit the feeling that I don't want them around. But on the inside, I know that I wouldn't be able to get along without them.

First of all, my parents give me everything I need. They give me food to eat, somewhere safe to always come home to, and support wherever and whenever I need it. I know I can always count on them if I need a ride somewhere, a few dollars for a movie, or a shoulder to cry on.

When I was growing up, being public with my affection for my parents was acceptable.

Now, as a teenager, it's not cool to be picked up from a party by your mom in her minivan. It's weird to stay at home on a Friday night watching a movie with your family. It is cool to go to the mall with friends or see a movie with your boyfriend instead of spending time with the people who matter the most.

At this age I am always encouraged to push my parents away and to keep distance from them so they don't try to get too involved. A lot of my friends don't have any kind of relationship with their parents; they just tell them where they're going and that's it. However, my parents always make me let them know where I'm going, who I'm going to be with, and when I will be home. So when I look at my options, I see that I could either have an independent life, with no support or supervision from my parents, or a monitored but beneficial relationship with my parents.

I choose to have the beneficial relationship for many reasons. My mom always points out that being my parent comes before being my friend. I think this is a really important parenting rule to follow, because even though I wouldn't

Continued on page 14

## Torah Dynamics in your home!



**Torah Dynamics — Pirkei Avot Looks At Life** reveals the fascinating world view of the greatest sages and the wealth of their wisdom. A must in every Jewish library, this book provides greater understanding of Jewish values, ethics and tradition in easily understandable language.

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## Media Watch

### A tricky, Trekkie bar mitzvah

By RABBI ELLIOT GERTEL

I suppose it was inevitable that we would witness the bar mitzvah on *Frasier* of Frederick Crane, son of Dr. Lilith Sternin (Bebe Neuwirth) and Dr.



Frasier Crane (Kelsey Grammer).

It was also inevitable that, both parents being intellectuals and psychiatrists, they would both break down, in one way or another, at the bar mitzvah and that their son's maturity would come in the form of mustering the grace to forgive, understand and thereby re-hinge them.

Given the expected, circumscribed pre-conditions for the festivities, it's amazing that this episode, written by Sam Johnson, is as pleasant as it was. This is especially so, given the implication of Frederick's circumcision (on a 1993 episode of *Cheers*, Frasier's earlier incarnation), that Lilith hardly consulted or considered Frasier when she insisted on a *brit* (covenantal circumcision) and, for that matter, on raising her son as a Jew.

Frasier and Lilith have now been divorced for several years, and she has remained in Boston to raise their son. *Cheers* informed us that it was Lilith who wanted out of the marriage to follow selfish whims. The standing joke since the inception of the spin-off series, *Frasier*, is that Frasier and his father and brother have been relieved to be out from under Lilith's willful, fanatical feminist, cold-as-ice regime.

In this episode, Frasier, now a radio psychiatrist, does not mutter under his breath about the Jewish ceremony. When his assistant, Roz, asks, "Is it weird to have a son brought up in a religion different from yours?" Frasier replies, "Not at all...It's [Judaism's] a faith that expresses love, compassion, duty, education and art, all values which I cherish. And though I've played a relatively small role in his spiritual development, he has honored me by asking me to say a few words."

Perhaps Frasier is reconciled with his minor role in raising Frederick because he lives in Seattle, at the other end of the country, while his son has been raised in Boston. The writer invokes the geographical distance factor at the very beginning of the half hour by devoting the opening segment to Frederick's sharing with his mother his strategy for sending bar mitzvah invitations to everyone he can, including Jeremy Berman (Brendan Hill), the class nerd: "The more people you invite, the more presents you get." Lilith says a few expected things about gifts not being the important thing, but rather the rite of passage into manhood. Judaism *per se* does not figure into the discussion.

Indeed, whether consciously or unconsciously, writer Johnson makes the entire episode a commentary on what happens to Jews in the absence of Judaism. Frasier's nerdy and batty staff member, Noel Shempsky (Patrick Kerr), a *Star Trek* cultist, has also received an invitation, but is not encouraged to attend by Frasier. Yet Noel offers to translate Frasier's speech into Hebrew for a small price: namely, Frasier's attending a *Star Trek* convention for him and acting as his agent in the purchase of some "Trekkie" memorabilia. Frasier agrees but misses the event. Angry and vindictive, Noel helps Frasier to learn a translation in transliteration, but not, as Frasier believes, in Hebrew. Noel translates it into Klingon, a *Star Trek* outer space dialect.

Rare, if ever, is a depiction on TV of a Jew who has good Hebrew knowledge and yet follows a religion other than Judaism — in this case, a *Star Trek* obsession. We are told that the reason that Noel can't attend the *Star Trek* convention is that William Shatner's restraining order against Noel is "still in effect." Noel refers to his fellow Trekkies as "my clan."

When Frasier tells him that *Star Trek* is "just a TV show," Noel counters that Frasier would not admit that about *Brideshead Revisited*. The suggestion that there are "high" and "low" culture popular TV cults may soften the depiction of Noel, but the overriding impression is that of a Hebrew scholar who has replaced Judaism with Trekkie-ism and who

is more enthusiastic about the Klingon language than about Hebrew, boasting that Klingon is the "fastest growing language on the planet."

Just as one thinks that the show may be a critique of obsessions with science fiction cults or, for that matter, New Age concepts, we are given a rather novel "reality check" in the annals of television — namely, that the Trekkies of the world are better at bringing reconciliation and understanding than the religious leaders. The rabbi smirks in a superior manner while Frasier mistakes Klingon for Hebrew; it never occurs to him to ask Frasier to translate his sentiments into English in order to minimize the embarrassment.

After the service, the rabbi greets the humiliated and regretful parents with the salutation, "You must be proud — of your son, not yourselves." But it is the class nerd who translates Frasier's sentiments for Fred and gets him to understand that his father cares about him and did a "cool" thing for him. And it is the spaced out Noel who achieves the most noble repentance, in a religious sense, and who does at least a modicum of real self-scrutiny.

As always in the Lilith sequences, going back to the *Cheers* years, the character who is the most clueless, humorless, selfish, amoral and immoral is none other than the "intellectual" Jewish woman, Lilith. In a sequence ostensibly given over to the theme of bar mitzvah, at least a few segments deal with Lilith's brief affair some years before with her ex-husband's brother, Niles (David Hyde Pierce). Lilith never gives her actions a second thought. Even the newest member of the family, Niles's wife, Daphne (Jane Leeves), demonstrates more scruples and sensitivity to Lilith ever had.

Interestingly, some of the usual severe scrutiny is taken off of Lilith by cryptic swipes at synagogue practices. Someone on the writing staff obviously took note of, or umbrage with, the Sabbath prohibition of photography in traditional synagogues. Hence a subplot about Frasier's dad upsetting the family, and ultimately the congregation, with a monster camera that emits paralyzing rays. Also, the writer is careful

## Social Calendar

### Winners, losers, and NYT's Purnick in the role of Hamen

By JEAN HERSCHAFT

New Jersey Democratic ex-senator Frank Lautenberg sailed to victory at age 78 after Sen. Torricelli pulled out of the race.



Democrat Eliot Spitzer scored a high polling victory for re-election as attorney general of New York State. This young Jew — only age 43 — is likely to run for governor in the 2004 primaries many media specialists speculate. Gov. George Pataki now wins a third term.

In Minnesota Norman Coleman, the Republican, defeated ex-senator Walter Mondale in the Senate race. Coleman is Jewish, according to Besser in *The Jewish Week Report*. Coleman in his victory speech closed with the words, "I will support Paul Wellstone's philosophy." Among other senate takers was Pennsylvania's Arlen Specter.

In President George Bush's first nationally carried press conference, he opened with the social note that his press spokesman, Ari Fleisher, was to be married "this weekend, 11/9." Ari is of the Jewish faith, we note.

New York: In the congressional races Gerald Nadler was re-elected by a whopping 75,000+ over the 19,000 of nearest opponent.

Other re-elected representatives: Eliot Engel, Nita Lowey, Anthony Weiner, as incumbents, all in the Donkey column.

to have the rabbi end the service with a particular benediction: "Dinner will be served in twenty minutes in the multipurpose room." Here, again, the practices and rhetoric of some synagogue congregations are mocked.

Perhaps the most telling aspect of this bar mitzvah sequence was the announcement at the end regarding the next *Frasier* episode. We were told

Alan Hevesi beat out his opponent for New York State comptroller 50 percent to 47 percent. Hevesi was New York City head in that department. He was the magnate who won Holocaust survivors big paybacks. A son of his is in the State Senate representing the boro of Queens.

Betsy Gottbaum, public advocate in our city, was in tears that a constitutional amendment here will call for election within 60 days in the event that the mayor becomes incapacitated or dies in office. Prior to this win for Mayor Bloomberg, who pushed for the change, the public advocate would have filed out remaining time until the next election, in the eventuality. So, Betsy promised to fight to hold on to other high designations as in the City Council.

Mark Green was the former P.A. who lost in the previous election as Democratic candidate for mayor.

And speaking of the City Council, the most gleeful member is Orthodox Simcha Felder. He successfully advocated to elevate the holiday of Purim. Thus, in March 2003 the Department of Transportation will make it official that alternate side of the street parking is to be eliminated on that holiday.

A Jewish columnist of *The New York Times*, Joyce Purnick, had written failing for the council bill to be defeated. She noted that Purim allows Jews to ride and drive and is more in the festive category, not strictly religious.

"The city that needs funds will lose \$90,000 in traffic ticket fines if alternate side parking is eliminated," she predicted in a column. Joyce may now join Hamen in the Purim villain category.

that some serious topic would be discussed that was to deeply impact the lives of the principals. (I checked *TV Guide*, which said that a two-part treatment of Niles's "cardiac anxieties" would follow.) But isn't a bar mitzvah ceremony, or a religious ceremony of any kind, even a joyous and humor-filled one, to be taken seriously as a life-transforming, sanctifying occasion?

# It's Arlene Peck!

## Irv Rubin is dead

By ARLENE PECK

They said he killed himself. Then the news came out that he was brain dead. Today I heard on the radio that Irv Rubin was in intensive care,



but still holding on. They say a lot of things. Frankly, I don't believe a word of it. I knew Irv. He was a friend. I knew his mentality. There is no way in hell he would commit suicide. Nor would he do so in the violent manner with which he was credited. It makes no sense. None. Irv would not have waited until the day before his anticipated court date when there was a chance that he might be acquitted.

For those of you who are unfamiliar with the case of Irv Rubin, he is the head of the Jewish Defense League. He took over the reign of the organization from Rabbi Meir Kahane who founded it in the '60s. I've known both men, and their styles were completely different. Kahane walked softly but carried a big stick. He spoke quietly and with passion. You had to strain sometimes to hear what Kahane was saying. Not so with Irv Rubin. Irv was most comfortable with a bullhorn and creating a disturbance. If there was a Nazi and/or skinhead demonstration somewhere, be it Idaho or Germany, Irv would be right in the middle, having his own demonstration against it.

I remember once when he returned from the city of Cicero, Ill., where the KKK had planned a demonstration. Irv had managed to coordinate both the black and Hispanic gangs who were generally at war with each other. Somehow, Irv convinced them both to form a temporary truce in order to fight their common enemy, the KKK. The KKK ended up not doing the demonstration, and I did a television show with Irv about it. He was noisy and disruptive, yet articulate and bright. I liked what he did, even though I didn't always agree with his style.

For the past year, Irv had been incarcerated and charged with the crime of conspiracy to bomb The King Fahd mosque after 9/11 and the office of a Lebanese American congressman, Rep. Darrell E.

with whom I argued politics has a good heart and is a good man. There is no way that I would believe that he was guilty of the charges that finally put him in prison. More so, I cannot believe that the Irv

*I spoke to him on more than one occasion about how he didn't have to go out of his way to make enemies because there were those in the government who were after him anyway. I was right. The mood of the country at the time of his arrest was one of political correctness. Who better than the JDL to show the "fairness" of the FBI and their methods. In one swoop, an annoyance such as the JDL could be eliminated, and at the same time, the country could see how even-handed they are.*

Issa. I never believed that Irv could do something so stupid. Nor, does he have it in him to plan the blowing up of a building or an individual. I know that he and the FBI had a mutual dislike of each other. Irv's style was too vocal and abrasive for them when it came to the treatment of Arab terrorists.

I spoke to him on more than one occasion about how he didn't have to go out of his way to make enemies because there were those in the government who were after him anyway. I was right. The mood of the country at the time of his arrest was one of political correctness. Who better than the JDL to show the "fairness" of the FBI and their methods. In one swoop, an annoyance such as the JDL could be eliminated, and at the same time, the country could see how even-handed they are.

So when the FBI informants were able to entrap both Irv Rubin and his sidekick, Earl Kruger, they arrested them for planning the bombing and had the tapes to prove it. However, according to Mr. Rubin's attorneys, Irv's voice was only on two of the 11 tapes, and they were vague. I could even see Irv going along to the meeting at Jerry's Deli and going along with what the informants were promising to do - just to see what they had in mind. Yet, I still do not believe that he had any intention of going through with what he was charged.

Most of all, the Irv Rubin I had on my television show and

I know would attempt suicide. Especially on the day he was due to appear in court. Someone wanted him dead! A lot of people wanted Irv dead. I'm not accusing an organization like the FBI of gaining from the Jewish Defense League's leader's headlong plunge from a balcony at a federal detention center earlier this week. However, at this point in time, there are too many questions that remain unanswered.

Irv's lawyers, Bryan Altman and Peter Morris, have called for an investigation into what happened at the federal detention center where he fell - or was pushed. They are asking for an independent investigation into the circumstances, and rightly so. To have the prison officials or the FBI looking into the matter is the same as having the Nazi Gestapos checking out the concentration camp and giving it a clean bill of health. They are not partial, and what is needed now is an unbiased authority.

If, according to the prison, there were at least 15 guards who gave testimony that Irv slashed his throat with a disposable razor and then dove 18 feet over a railing, why are there no videos to back them up? Those places have videos running every 10 feet. In fact, why are there no tapes available that might have captured anything that happened prior to his attempted "suicide?" Why is

that?

I also know that Irv took his Jewishness seriously, and suicide is against the religion that he practiced. Also, he loved his family and wouldn't have considered doing anything without leaving a note at least. He was just too close to his boys to do something that would destroy them in such a way.

The verdict is still out. The truth is still not evident. And neither is Irv. He's been in a coma, and I pray that he'll come out of it. I found it interesting how a year ago,

when I opened the *LA Times* and read about his arrest, there was another article about him on the religion page. It seems his case concerning the separation of church and state when it came to prayer in the LA county schools had come to trial, and Irv Rubin won. Irv is a fighter. I hope the outcome of this tragedy will come out in his favor. We need fighters in our corner to keep the rest of us straight.

Arlene Peck welcomes reader comments at: [bestredhead@earthlink.net](mailto:bestredhead@earthlink.net), [www.arlenepeck.com](http://www.arlenepeck.com).

## In The Kitchen

### Lotsa latkes

By DEBBIE STEIMAN-CAMERON

Many years ago, when Tom and I lived in Southern California, we were invited to some cousins of my dad's for Hanukkah. It was a potluck, and I volunteered my husband to make latkes. Much to my delight, they were the best I'd ever had. He now makes large batches of them this time of year to take to the kids' schools and for us to eat the eight days of the holiday. I always assist; I help with the tasting and the eating.

I created the applesauce recipe to pair with Tom's latkes. My mom made applesauce when I was a kid, and I attempted to reproduce the flavor that I remembered. It is easy and delicious.

#### Latkes

4 large russet potatoes  
1 large onion  
4 eggs  
1/2 cup flour  
1-1/2 tsp salt  
peanut oil for pan frying

Coarsely grate the potatoes. Cover with water for a couple of minutes. Drain and repeat for a second soaking. This step produces crisp latkes. It also removes the discoloration arising from oxidation of the potato starch. Grate the onion. Mix the grated onions, eggs, flour and salt with the well-drained potatoes.

Use enough peanut oil to

cover the bottom of the skillet with 1/2 inch of oil. Heat on medium high heat. When oil is hot, use about 1/4 cup of potato mixture for each pancake. Turn when nicely browned around the edges.

Place finished pancake on a paper towel to drain off extra oil. Serve hot and crispy. Applesauce is a wonderful complement to this recipe. You can buy applesauce or try making your own. It is quite easy.

#### Applesauce

4 apples (preferably Macintosh)  
1-1/4 cup water  
2/3 cup sugar  
1 tsp cinnamon

Peel and seed apples. Coarsely chop apples and place in a saucepan with the remaining ingredients. (I usually taste the apple before cooking; if it is tart add a little more sugar.) Bring to a boil and turn down heat to low. Let simmer until very tender and the water is mostly evaporated. The apple will break up, looking like chunky applesauce. Refrigerate when cool.

Happy Hanukkah!

Debbie Steiman-Cameron is a software engineering manager and writer who loves to cook and create recipes. She can be reached at [d.steiman-cameron@attbi.com](mailto:d.steiman-cameron@attbi.com).



# Third Wave Anti-Semitism

By SUSAN RUBIN WEINTROB

*"...You declare, my friend, that you do not hate the Jews, you are merely 'anti-Zionist.' And I say ... [w]hen people criticize Zionism, they mean Jews — this is God's own truth.*

*My friend, I do not accuse you of deliberate anti-Semitism. I know you feel, as I do, a deep love of truth and justice and a revulsion for racism, prejudice, and discrimination. But I know you have been misled — as others have been — into thinking you can be 'anti-Zionist' and yet remain true to these heartfelt principles that you and I share. Let my words echo in the depths of your soul: When people criticize Zionism, they mean Jews — make no mistake about it."* [From M.L. King Jr., "Letter to an Anti-Zionist Friend," Saturday Review XLVII (Aug. 1967) p. 76.]

Martin Luther King astutely perceived the subtle and often not so subtle message of the anti-Israel agenda. Although written almost 40 years ago, King's analysis encompasses far more than his own time: the analysis fits many on the Left today, including the message of many Third Wave Feminists.

Today, feminism's Middle East alliances have shifted from championing democracies that support women's rights to romanticizing dictatorships that endorse restrictive societies and terrorism. Feminists who were the liberal-cause crusaders, the fighters for the underdog, now support anti-Semitism clothed in anti-Israel rhetoric.

Like the medieval crusaders, the feminists have become anti-Semitic. In their zeal, many feminists now back groups that are anti-democratic, anti-women's rights, anti-universal civil rights and anti-Jewish.

This shift has particularly affected Jews, who for decades supported liberal causes that purported to increase tolerance, support democratic institutions and safeguard a secure place for Jews to live. Jews feel betrayed by many liberal groups, but the feminist cause hits them particularly hard, as Jewish women were leaders among the feminists of the '60s and '70s.

I posted a query on a Jewish Studies professor's site that asked if "pervasive acceptance of anti-Western, anti-Israel and anti-conservative ideas" was a common occurrence in the Women's Studies Program on the campuses they knew. The reason for posting my query was my reaction to the Conference of Women Historians I attended this past spring, hosted by the University of Connecticut at Storrs. I had observed much that was clearly anti-Western and anti-conservative and wanted to know if this was pervasive rhetoric among Women's Studies Departments at the universities my colleagues knew about.

The responses I received on line to my query clearly brought into focus what has occurred in liberal circles over the last three decades.

The feminist anti-Israel rhetoric became so forceful that it was at a women's conference in 1975 that the phrase "Zionism is racism" was adopted and promoted. A former UN staff member, who asked not to be named, told me in a telephone interview that she had come to this conference as a feminist and left a Jew. She no longer felt comfortable as a Jew in feminist circles. "The Left is popularly anti-Semitic. When I go to left-wing circles, I don't tell them that I am Jewish, or I couldn't do my work. And they would not have any sympathy for me."

An example of such views came in one joint response to me from my posting. Nahla Abdo and Ronit Lentin (Trinity College, Dublin), affiliated with The Jerusalem Center for Women and Bat Shalom, responded. Abdo wrote, "If you have a progressive feminist response, please respond, otherwise...you do not have to bother with my question." Calling my query "garbage" and "nonsense," she linked Israel to apartheid, racism and anti-democracy. Lentin as well wrote to me to "disabuse you of some of your naive notions about Israeli democracy and fairness..." Also calling Israel an "apartheid" state and comparing it to Nazi Germany's "state racism," neither woman made an attempt to construct an open dialogue.

The attitudes of Abdo and Lentin and from some at this conference led me to further question what appears to be a trend in academia in general, and in Women's Studies programs in particular.

Some analysts have noted the influence of theories of colonialism and Marxism misapplied to Israel. Ilse Glazer, an anthropologist, wrote to me that she had been in academia since 1958 on three continents.

"In my experience anti-Israel attitudes have dominated campuses if the professors of key departments are Marxist.... At this point the virulence is growing," Glazer wrote. "What is true of Women's Studies is true in anthropology... at the level of the association in its various activities."

This misapplication continues partially because the lack of knowledge about Israel allows more acceptance of propaganda's distortions.

The one-sided presentation of information in regard to Jewish and Arab culture intensifies this ignorance. Dr. Bob Solomon of Edmonton, Canada, wrote, "Women's Studies departments here in the Canadian West, of course, offer courses in [sic] Islamic women, e.g., but they do not in Jewish women, to the best of my knowledge, and in Arab women, but not Israeli. I know of no Israeli or Jewish groups invited as artists or lecturers, although Arab, Muslim, and other non-Western ones appear frequently. I call this "soft" bias. The Arab film festival was on campus, the Jewish one off-campus.... [T]he academic tower wavers once again for Jews."

This informational bias influences the political correctness movement. A non-Jewish colleague, who asked not to be identified, remarked to me that at her university support of non-feminist causes would delay or prevent tenure, promotion and friendship in Women's Studies Programs. The non-feminist cause she mentioned — support of Israel.

The immediate anti-Western and anti-Israel attitudes of Marxists and others on

the far Left have become typical of radical feminists. Michael Weingrad, professor at the University of Leeds, e-mailed me that "the anti-Israel, anti-West, and anti-conservative climate sounds like much of the academy today, both here in England and in the U.S. The Jewish Studies program here is part of a conglomeration of programs including Feminist Studies and Cultural Studies that just put on a huge annual conference last weekend titled 'Translating Class, Altering Hospitality.' The hostility to the West, to any politics outside a radical Marxist or neo-Marxist orientation, and the conviction that Western capitalism is the enemy of all that is good in the world and must be destroyed was so evident from the start that I decided not to attend."

A student of his who did attend told him there was a "pervasive anti-Israel climate" at the conference.

Some confirmed that this climate had existed for longer than many had imagined.

"The final straw, for me, was when NOW marched with Palestinians to protest some Israeli activity. I sent a letter of resignation. I am talking at least 30 years ago. The feminist movement has been taken over in universities and in general," wrote Dr. Ida Selavan Schwarcz, about her NOW chapter in Squirrel Hill, a neighborhood in Pittsburgh.

Thirty years ago, Dr. Schwarcz was among the strong supporters of NOW until the chapter was taken over by "radicals" who did not share what had been the liberal ideals of the largely Jewish chapter.

Long established feminists worry about these attitudes. Alice Sparberg Alexiou of *Lilith* told me in a telephone conversation that *Lilith*, a Jewish feminist magazine, had noted this trend for more than a decade. The magazine was founded, in part, to counter these ideas.

The open anti-Semitism is seen well beyond Women's Studies Departments. Gearing up last year, many anti-Israel groups were silenced by the terrorism of September 11. But they are in full swing for this academic year.

Jay Nordlinger in *The National Review* (July 15, 2002) wrote that the reaction to the Arab-Israeli conflict on campus "was even more anti-Israel than usual. It was more anti-Semitic, too. (Sadly, these two 'anti's' seem to be going together more and more lately.)" An example of this confluence, he noted, occurred on May 7 at San Francisco State, when Jewish students participating in a peace rally were removed by police for their safety amid screams of "Hitler didn't finish the job!"

At the University of Michigan's "Perspectives on the Muslim World: Unveiling the Truth," the main book sold was *The Founding Myths of Israeli Politics*, containing a chapter titled "The Myth of the Holocaust." The continuing anti-Jewish statements linked with anti-Israel activities, such as conferences or speakers, in academic life have caused grave alarm among academics in general and Jewish leaders in particular.

This development may be a partial consequence of the acceptance of political stands taken in academic departments that simply discourage critics from speaking out. Bob Solomon of Edmonton wrote that in classes on non-Western cultures there are "injunctions not to criticize mothers who circumcise daughters, cheer at dismembered Israeli reservists, celebrate the fall of the Trade Towers or dress babies as murderers. When I discussed these practices with my American Novel students, I was told that in Women's Studies and sociology students learn not to criticize such practices and never to interfere with customs of other lands."

"I asked about the 'custom' others might have of making some people wear special stars, gather in selected areas — and work and starve to death, or be gassed. Then we voted — 82 percent said it was wrong, no not to do that but to interfere with the domination of women abroad. I dismissed that group, restarted the debate... in a new class of seniors, and the vote was 81 percent. They would not interfere in Nazi Germany or Saudi Arabia. The triumph of will of the post-colonial profs."

This passivity is felt not only among college students but also among individuals who have kept the nomenclature of liberality without the substance. When I asked the former UN employee how Jewish women and feminists should combat this modern anti-Israel/anti-Semitism, she sighed. "I have given up. I used to believe in dialoging, but the great experiment hasn't amounted to much. Individually, there are still good feelings and connections, but I can never speak on issues of this nature."

Feminist policies are part of the radicalization of liberal politics, which began to occur more than two decades ago. Too many show a fascination for dictators and terrorists and support ideologies that show open hatred for Western leaders and ideals. Moving toward a repression of open dialogue and most frightening, a fascist-like acceptance of a correct way of thinking has caused this movement to be an enemy of Israel and in due course, the Jewish people. It should not be a surprise.

*Continued on page 14*

# Israel: As I See It

## A road map to nowhere

By SAMSON KRUPNICK

President George W. Bush has won overwhelming support from Congress and from most Americans for his war on terror and, most particularly,



for the removal of dictator terrorist president of Iraq, Saddam Hussein. Similarly, Israel has been greatly supported by President Bush and by Congress in Israel's ongoing war against terror and, most particularly, for the removal of arch terrorist Palestine Authority Chairman Yasser Arafat.

On June 24 President Bush outlined a "road map" to achieve first an end to terror and then a gradual understanding for a solution in due time. Actually, CIA Director George Tenet had designed a course of action required to end terror to be followed carefully and slowly to an understanding between Israel and the Palestinians. This and other plans were ignored by Yasser Arafat in favor of a continuing terror war regardless of any pressures.

In the "road map" outlined by President Bush, he declared: "There is simply no way to achieve peace until all parties fight terror. Peace requires a new and different Palestinian leadership, so that a Palestine State can be born. When the Palestinian people have new leaders, new institutions, and new security arrangements with their neighbors, the United States of America will support the creation of a Palestinian State."

In the interim, terror acts continue despite the constant vigil of our defense forces. Curfews were needed. Reentry to Nablus from whence the latest suicider at Ariel killed three and wounded 22 and to Jenin, intercepting other terrorists and arresting terror leaders, became a daily necessity. The curfew lifting permitted the suicide bomber to leave Nablus and attack Ariel in some 20 minutes time.

Several days earlier a new "road map" arrived. This

map was authored by the State Department with Secretary of State Colin Powell and Assistant Secretary of State William Burns making the delivery. That it is all one-sided and totally the opposite approach of President Bush is truly no surprise. Historically the State Department by and

clearly that this land belongs to Israel. Many Christians have given full support to Israel. Some of our leftists need a basic lesson on Jews and Judaism.

The approach of Powell and Burns, completely contrary to the Bush proposals, is totally out of order and constitutes a brazen insult to Is-

*The approach of Powell and Burns, completely contrary to the Bush proposals, is totally out of order and constitutes a brazen insult to Israelis and to Jews worldwide. The Palestine Authority, days after receiving this road map, had their El Aksa suicider attack at the Ariel entrance. We must and will continue with every effort and every means to destroy terrorists, their planners, and suppliers, including the underground tunnels through which Egypt has been supplying arms to the Palestinians for many years (despite an agreement that forbids Egypt to supply arms to others).*

large has been anti-Israel from its founding in May 1948. The road map received the approval of the European Union, the United Nations and Russia. Now the score reads four to nothing against Israel.

The road map requires of Israel to cease all anti-terror operations, turn over millions of dollars to Yasser Arafat, withdraw completely to positions held on September 2000 (start of the intifada), and to form a State of Palestine.

William Burns made several statements to both Israel and to the Palestinians, including a sharp remark for Israel to "stop the occupation." Nothing is required of the Palestinians except to make statements including "the recognition of the State of Israel." Mr. Burns had better do some homework regarding our "occupation" of Arab land. Even UN 242 resolution makes withdrawal dependent upon the security requirements of Israel.

In addition, Secretary of Defense Donald Rumsfeld has declared bluntly: "The Arabs attacked Israel and lost the battle. The land belongs to Israel. They are definitely not occupiers." The Bible read by Jews and Christians states

raelis and to Jews worldwide. The Palestine Authority, days after receiving this road map, had their El Aksa suicider attack at the Ariel entrance. We must and will continue with every effort and every means to destroy terrorists, their planners, and suppliers, including the underground tunnels through which Egypt has been supplying arms to the Palestinians for many years (despite an agreement that forbids Egypt to supply arms to others).

The Palestinians have chosen terror wars with the sole objective of destroying Israel. Saddam Hussein is allied to Arafat and has been financing Palestinian terror. Our war and that of the United States is one and the same. It is difficult, particularly when so-called "allies" oppose this war on terror for one reason or another.

For Israel there is no alternative at this stage now and for the foreseeable future. We have no partner for peace. This is a time for prayer and Divine assistance.

Samson Krupnick may be reached at 22 Pinsker, Jerusalem 92228, Israel. E-mail: krup@barak-online.net.

# Digest of the Yiddish Press

## Franco admirer may be sainted

By RABBI SAMUEL SILVER

The Forward is a secular newspaper. It does print a weekly column by an Orthodox rabbi, Aaron Ben Zion Shurin. And it does report



news about religious groups and activities. It has covered the scandals affecting Catholic priests. But by and large it doesn't print too much news about happenings in the worlds of Christianity and Judaism.

But recently it devoted most of a page to an occurrence in the world of Roman Catholicism. The story, by Michael Englander, of London, had to do with a move by Pope John Paul II to begin proceedings to beatify Father John Mario Eskriva. Who is he?

In 1928 he founded a Catholic organization called Opus Dei (The Work of God). It

called for very strict adherence to rituals and represented a right-wing position on many issues. It also advocated rigid discipline and asceticism. But some Catholics are not happy about the decision of the pontiff (who has created more saints than any previous pope). Why? Because Eskriva, in Spain, was an admirer of Franco. And some contend that he also praised Hitler.

Articles in The New York Times and other newspapers assert that the pope has been greatly influenced by the views of Opus Dei. The article informs Forward readers that to qualify for sainthood a person has to have performed two miracles in his lifetime or inspired miracles after his death. The candidate must also be subjected to a critique by the "devil's advocate."

The Yiddish press has joyfully reported another development in the world of Roman Catholicism: the pope's view that Jews should not be proselytized and held responsible for the Crucifixion.

Nimoy nudes nixed

The Forward gives more de-  
Continued on page 14

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## Advice By Edlin

### You can find counsel you respect

By RITA EDLIN

*Q: I read your column and think your advice is very good. I've had a few problems in my life, but somehow, with a little patience and with God's help, I've man-*



*aged. Sometimes, when I need a little advice, I talk things over with my rabbi, who is a very wise and kind man.*

*Now I have a problem that I can't discuss with the rabbi. It's not something you can answer in the paper, so I won't go into the details. I've thought about going to a woman social worker, but two things worry me. First, my problem is very private. Even my closest family doesn't know, and I wouldn't want them to find out. Also, I'm a deeply religious person. My friends tell me that psychologists and social workers don't believe in prayer. Many of them don't even believe in God.*

*I just couldn't trust anyone who didn't believe in God. Do you know of a Jewish therapist who is religious? Where can I find one?*

**A:** You can begin by calling Jewish Family Service. You don't need to go into your problem on the telephone, but you can explain that you are religious and would feel more comfortable with someone who was on the same wavelength—familiar with Judaism, the laws and traditions. And it wouldn't hurt to have someone who believed in the power of prayer.

Your friends may have heard that therapists don't respect religion. Certainly that was the case many years ago. It goes back to the early writings of Freud over a century ago. But it may surprise your friends to know that most therapists today consider religion to be a great asset in the therapeutic process.

Fifty years ago, when clients brought up religion, the therapist either ignored it or felt it was neurotic (as Freud labeled it). Today it is thought to be valuable. Prayer helps people come to terms with what is often a cruel and unchangeable reality in their lives.

The American Psychologi-

cal Association has presented papers in the past few years, ranging from the psychological origins of "the cult of the Virgin Mary" to "the effectiveness of religious faith in coping with chronic pain and arthritis." Those researchers are careful to

techniques of the enemy.

In a more recent study of 2,500 university students, those with strong religious faith showed a "distinct emotional advantage in certain areas," such as resisting temptations to cheat. Of course, it

*One authority states firmly that "there is a spiritual dimension of human experience which the field of psychology cannot ignore." So take that to heart. Most mental health professionals these days do value religious belief. And those beliefs should help both you and your therapist to find the best way to cope with your present problem—whatever it is.*

separate their own beliefs from those of their subjects. And the overall evidence has shown that religious belief can be helpful.

One authority states firmly that "there is a spiritual dimension of human experience which the field of psychology cannot ignore." So take that to heart. Most mental health professionals these days do value religious belief. And those beliefs should help both you and your therapist to find the best way to cope with your present problem—whatever it is.

There are many anecdotal accounts of the ways in which strong religious faith has helped people of all social and educational levels. One is a report about a woman coping with cancer. "God," she said, "can cure in three ways: with medicine, by prayer and by death." Those beliefs helped her face her illness more calmly. Another is a quote by a young man trying to "save" a beloved friend addicted to drugs. He said: "I don't expect miracles from God. I just pray that He will give me more strength and more wisdom because I need both to help my friend." He did manage to get his friend to a treatment center.

In a very old study of prisoners of war, it was found that those with strong religious beliefs were the ones who were able to resist the brainwashing

didn't study the effects of guilt or the terrors of divine retribution if they did cheat.

Religion can help, but it must be said that not all religious feelings are healthy. Sometimes they are symptoms of severe mental disturbance.

There are religious fervents who rely too heavily on God and mystical powers to bring about miracles. Psychologists who work intensively with those people see the dangers of too much religiosity or misplaced faith. Those therapists may not agree, therefore, that religion helps. Instead, they may devalue the power of all spiritual faith. You would be wise to tell your therapist that you expect your faith as well as therapy to help you with your problem.

As for privacy and confidentiality, you needn't worry. There is no greater breach of the client/therapist relationship than "telling." No reputable therapist would share one word of what is discussed by the client behind closed doors. So trust your impulse to get professional help. If Jewish Family Service can't help, maybe they can refer you to someone who can. With professional guidance and God's help, things can get better. Thanks for writing and good luck.

Rita Edlin may be reached at 2412 Ingleside Ave., Cincinnati, Ohio 45206.

## Milk, Honey & Vinegar

### Ways to help the hungry

By JUDY CARR

These two articles, from the *Jerusalem Post Tel Aviv Supplement*, show the truth about hunger, as I have often written. Horrific, not what we thought about Israel, but true.

I wrote a few weeks ago asking Gabriel Cohen to set up a fund for hunger in Israel. I have not yet heard from anyone about this.

A budget is being discussed in the Knesset that will cut benefits to pensioners, single mothers and the unemployed. So do not say why doesn't the government do something.

What am I doing? What every Israeli is doing who has an income—supporting others who do not have enough. We all have the people we are adopting, who we help.

In some cases it is family. Sometimes it is just those we know.

In spite of all the efforts, as written in these articles, many still go without.

Some people have been sending me checks. However, please do not send these checks under my name, or I have to put them in my own bank account. Make them out to Haifa Foundation, and they will be sent to the Fund for Needy Children in Haifa.

It is all there about the Haifa children. There are children all over Israel in the same situation. Not just lacking a lunch-time sandwich.

Lacking food at home.

Here are the articles:

**Headline in Netanyahu Schools**

The repercussions of the

economic recession are being felt in Netanya schools as more and more children arrive at school without food, reports *Emtsa Netanya* Hebrew weekly.

"We discovered that hundreds of school pupils in Netanya come to school without sandwiches because their families have no money," says Boaz Caspi of the Netanya Parents' Association (NPA), who is also chairman of the Shoresim School parents' committee.

Caspi came up with the idea of a food project to help relieve the distress. Last week he went to local bakeries, restaurants, cafes and banqueting halls which donated food. After visiting just two schools, Caspi found that the problem was even worse than he had imagined.

"I went to one of the schools where most of the families are from a low socio-economic background with food donated by a local bakery. I was a bit dubious, as I thought the children might be embarrassed to take the rolls from me. But they were overjoyed when I handed them out. The situation is really bad, and I am only happy that there are generous people in Netanya who are willing to help," he says.

**Hunger in the classroom**

A survey conducted by Haifa's Education, Culture & Welfare Department found that 270 elementary school children come to school hungry each day, but a comprehensive report in *Zman Haifa* found nearly twice that number.

Judy Carr may be reached at POB 6431, Tel Aviv 61 063 Israel.

## Misconceptions

### New car warrants a blessing

By RABBI REUVEN BULKA



*Misconception: Buying a car is a purely business matter, with no religious implications.*

Whenever one purchases something significant, new clothing, or other items the individual is excited about, one recites the blessing of Shehechyanu (Who has kept us alive and maintained us, en-

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## As I Heard It

### No imitation: Chassidim CD is the real thing

By MORTON GOLD

The CD that is the subject of this column is called "Songs of the Bobover Chassidim." It is a digitally remastered and enhanced disc reissue of an LP originally produced by the



Collectors Guild. It features a Chassidic "Chorus" with Rabbi Laizer Halberstam, conducted by Velvel Pasternak, who also made the vocal arrangements. The instrumental arrangements for the Rudy Tepel Orchestra were made by Richard J. Neumann.

To be sure, the sound of the CD, while state of the art, is not great. Who cares. That is not what this CD is about. Some might believe that to appreciate this disc one should know something about (a) the philosophy as well as the origins of the Chassidic movement; (b) the training of Chassidic singers, and (c) the Bobover Chassidim in particular. So, mea culpa, I know zilch about the Bobover except that they probably reside in Williamsburg, New York. (This is irrelevant!)

How they differ from (or are similar to) other Chassidim, again, is an area that the kind reader may wish to fill in the blanks. Concerning Chassidim in general: the movement got its impetus in the 17th century in Europe in a reaction to those (Mitnagim) who emphasized the more rigid aspect of Jewish law in general and who placed a premium on learning in particular.

Originally the Chassidim were not learned and wished to place a premium on expressing their devotion to Hashem through song, dance, and the more joyful aspects of worship. These latter sentiments are still true, although Chassidic Jews today are now known as well for their piety as for their learning.

Chassidim are the creators on countless melodies, usually melodies without words. These melodies are capable of expressing a variety of ideas as well as emotions. To be candid,

I am a fan of genuine Chassidic music and, at the same time, tend to look askew at those who would capitalize on a vague association with these sentiments.

Chassidic music, like the

*Chassidic music, like the soft drink that proclaims the same idea, is the real thing for Chassidim. It is not a mask or costume that one puts on to imitate. Their music is their natural mode and means of expression. Music by imitators may be compared to the ingredient of high fructose corn syrup instead of natural sugar. In short, it is NOT the real thing.*

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While imitation may be a form of flattery, Chassidic-style music is out of place and just plain phony when used in a non-Chassidic house of worship. It is an imitation and not a particularly good one at that, in most cases.

With regard to the selections on this CD: Number one, "B'ni," uses words from Proverbs 1:15 and was composed by Rabbi Ben Zion Halberstam. One hears a solo baritone voice singing a hymn-like melody which is immediately taken up by a male choir. (Did I forget to mention that women singing with men is a Chassidic no-no?) The effect of this two-part choral singing is simply soul stirring. Even if one had a Welsh, Russian, or fine university male chorus singing the same music, I do not believe that the effect would be the same at all.

There are Jews at work here, and they are singing to the Almighty; one does not need a translator to feel their genuine devotion. I was even moved by their ay-lai-lai's. Indeed, this is the real thing.

The second selection is called "Rikud" (Dance), by Reb Yosef Asher Bruner. The dance is very happy and lively. In another age one might describe it

as very gay! The third selection is called "Badkn" (Veiling of the Bride). The music was composed in 1939, again by Halberstam. It is a moving, wordless melody. The orchestral arrangements, mostly for

strings, all follow the vocal lines.

After the solo melody, the vocal ensemble takes up the tune. This is the procedure in many of the pieces. One can only speculate how they distinguish one wordless melody from another, unless they are written down, that is.

The fourth is called a Wedding "Processional." The music, a Chassidic Folk Song, is not exactly a "processional" in the accepted sense of that term. The music is vigorous and joyful. That said, it may be a valid description for a processional at a Chassidic Wedding, but I doubt that it could be so described at any other!

At a Chassidic wedding this kind of music would be very much in order, however. When one is joyful and happy, that is a better condition for one than any other. At any rate this music and the feelings it suggests may be far better for one than any kind of pill the drug companies can dream up. It could be that the Chassidim are on to something.

The fifth selection is called "Mikdosh Melech" (During the Ceremony), with words from "L'cha Dodi." The music again is by Halberstam. It begins with a flute solo followed by a brief vocal solo followed by the full choral ensemble. To be candid, the voices are not what one may describe as trained voices, and again, to be candid, I could care less in this case. These are not merely singers or some chorus that is performing. These are all pious folk who have been trained to sing the various vocal parts to

Continued on next page

## Jews By Choice

### To tree or not to tree

By MARY HOFMANN

The recent *Reform Judaism* came out sporting an Ask the Rabbi column based on the question, "Does it make me



less of a Jew to have a Christmas tree in the house?"

The rabbi's response was complex and compassionate and aimed at a Jewish couple, one of whom simply wants a tree.

I can't help responding from the point of view of an adopted Jew, of course, and my response to another adopted Jew would be more straightforward: Lose the tree.

The question for us doesn't seem to me to revolve so much around the question of whether or not to have a tree. Sorry, folks, the arguments I've heard in favor of a tree all sound more like rationalizations than reasons.

Sure, the tree was originally a pagan symbol. Sure, it developed early on more as a German than a Christian symbol (though that alone might be a reason not to have one). However it originated, however it developed, the fact remains that now, in Western society, a Christmas tree is a Christian symbol.

It seems to me that the real issue for adopted Jews is finding a way to lesson the trauma of this major change in tradition. And it is an emotional trauma of sorts, perhaps even more intense for those of us who had a relatively secular upbringing than for the devout Christian who actually "converted" from one state of being to another.

For those of us who weren't particularly religious, Christmas and all its trappings was the annual family festival, the ultimate warm and fuzzy experience, and the tree was right at the center of it. Since it wasn't a fundamentally religious experience for us, it's all the harder to give up. But we're fooling ourselves if we don't.

It is a central Christian symbol, and if we're going to be-

come Jews, it has to go.

When we became Jewish, over a period of several years, we knew we had to get rid of the tree. It was hard. We loved it, our son Rob loved it, and we knew doing away with the tree and the Claus nonsense would be painful. So we found a way to ease out of it, a way Rob (then around 8) could understand.

Rob already was fine with our becoming Jewish. In fact, but for Christmas and the Easter bunny, we'd never practiced anything else anyway. When we said we wouldn't be able to have a traditional Christmas again, we talked about what we'd miss most. The tree, of course, was first on the list.

But what was it about the tree that was so special? Well, the smell, for one thing. And the cheerful decorations. Hmm. Could we find a way to have those things without having a tree? Sure.

We designed a menorah that has taken on a tradition of its own. In addition to the various menorahs we collect, we cleared off the buffet, put a folded white tablecloth on it, and used inverted crystal wine and water goblets for candle holders (we used blue and white votive candles).

Then we trooped over to the local park where we knew we could find small pine and cedar branches and pinecones that had been blown to the ground. We brought home what we'd collected and arranged the branches and cones decoratively around the goblets. Between the branches and "flavored" candles burning, the house smelled wonderful.

And the cheerful decorations? Again, a piece of cake. We festooned the doorways and windows inside the house with blue and white garlands, with homemade and store-bought Hanukkah decorations, with menorahs, with twinkling lights either varicolored or blue and white.

We made cookies with Hanukkah cutouts, we fried latkes, we had parties for kids and for adults. We played games every night and began the eight days with piles of presents filling a corner of our living room.

As time passed, we developed two extended families. One,

Continued on page 14

## About Books

### French haters heralded Holocaust

By JACK FISCHER

The Dreyfus Affair was described by Hannah Arendt as the dress rehearsal for the Holocaust, and the literature on the case is enormous. Hill & Wang have added to our



knowledge of this infamous frame-up in *The Anti-Semitic Movement: A Tour of France in 1898*, by Pierre Birnbaum, trans. from the French by Jane Marie Todd.

Birnbaum has uncovered new materials that show that as the controversy grew, many French cities and towns seethed with near riots and pogroms. The author reveals that in Paris, 2,000 students and artists swarmed the streets and shouted "Death to the Jews." (this month, \$30)

The most recent book on Albert Einstein is *Simply Einstein: Relativity Demystified*, by Richard Wolfson Norton. (this month, \$24.95)

A brief and illustrated account of four centuries of Jewish immigration to the "golden medinah" is told in *The Golden*

*Land: The Story of Jewish Immigration to America*, by Joseph Telushkin. (Harmony, this month, \$29.95)

The text is supplemented with photographs and removable artifacts that may make the book attractive to young readers. Sounds like an excellent Hanukkah gift.

Straying from his passion as a critic of American literature and politics, Norman Podhoretz has written *The Prophets: Who They Were, What They Are*. If Amos, Hosea, Micah, Isaiah, Jeremiah and Ezekiel come out sounding like neo-conservatives, that is purely coincidental. (Free Press, this month, \$30)

Drawing on her expertise in both biotechnology and Jewish law, Miryan Wahrman, a biology professor at William Paterson University in New Jersey, has written a compelling study in *Brave New Judaism: When Science and Scripture Collide*. (Brandeis University Press, this month, \$29.95)

Of particular interest are the author's questions in regard to how biological advances impact on traditional Jewish practices. For example, can bio-engineered food be considered kosher? If a Jewish mother conceived a child using donated eggs of uncertain origin, is the child considered Jewish? Fascinating book!

## Jewish Theater

### Yentl and Folksbiene agelessly fresh

By IRENE BACKALENICK

Now in its 87th year, the venerable Folksbiene Yiddish Theatre is not showing signs of aging. On the contrary, its cur-



rent show indicates that the company has been infused with new vitality since Eleanor Reissa and Zalman Mlotek have taken over the co-directorship.

And how appropriate that the Folksbiene should choose Isaac Bashevis Singer's classic, "Yentl," for its season! Though set in the quaint, long-gone world of the shtetl, the material is as fresh as tomorrow's bagels.

"Women are not helpless," Yentl insists. "It's men who've made them think they are!"

In this current version of "Yentl" (written with Leah Napolin), the feminist message comes through loudly and clearly (with help from translator Jacob Weitzner).

But one doesn't have to be Jewish, Yiddish-speaking or

female to relate to this charming "Yentl" (though it helps). Though performed in Yiddish, the story is easily accessible by earphones and simultaneous translation. The story (for anyone who missed Barbra Streisand's or Molly Picon's films) is about a young woman who longs to study the Torah, though forbidden by Jewish law. When her father dies, she clips her hair, dons male attire, and, with her small inheritance, goes off to a yeshiva. Yentl becomes Anshel. It is a courageous step — and, like a Shakespearean comedy of mistaken identities, leads to hilarious circumstances.

Performance and direction is everything in this production, with its simple set (a few sticks of furniture). Director Robert Kalfin knows when and how to move his people about and when to freeze them into a painting.

As to the performers,

Eleanor Reissa creates an engaging Yentl-turned-Anshel, giving the character depth and humanity. And the chemistry between Reissa and the equally appealing Tzahi Moskovitz (who plays Avigdor, her secret love) really takes fire. They are surrounded by a solid cast, which includes the very decorative Vera Felice as Hadass and Jill Abramovitz as the lethal Peshah the widow.

And once again the Folksbiene is fortunate to have Mina Bern on deck, playing the bath attendant with verve. Bern can still kick up her heels, like the pro she is, though she is presumably past 90.

In fact, both Bern and the Folksbiene itself are defying every one of the accepted views on aging. Both give every indication of going on forever.

In all, a heart-warming "Yentl" indeed!

Email us at:

[jpost@jewishpostopinion.com](mailto:jpost@jewishpostopinion.com)

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### Jewish Singles Classifieds

Starting in our Hanukkah editions, the Jewish Post & Opinion is launching **Jewish Singles Classifieds**. For a limited time we will be offering this service **free of charge**. Later, there will be a nominal charge to cover postage and handling. **Jewish Singles Classifieds** will be featured **weekly** in our **National Edition**, with **subscribers in every state**, including many synagogues who keep the newspaper in their libraries for all their congregants to read.

Interested adult singles are asked to submit an ad of **40 words or less** to: The Jewish Post and Opinion, 238 S. Meridian St., Ste. 502, Indianapolis, IN 46225, or by e-mail to: [postandopinion@hotmail.com](mailto:postandopinion@hotmail.com). Be sure to describe yourself and the kind of person you would like to meet. **You should also include the city in which you reside.** Each ad will be assigned a number and published in the **Jewish Singles Classifieds**.

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## Gold

Continued from prev. page

gether, and what comes across to me each time is a kind of simple, unshakable, honest-to-goodness Jewish faith, a genuine mixture in equal parts of devotion and piety.

One can try to imitate that, but you really can't fake it. Again, for want of a better description, for me it is the real thing. I could go on and on, but each selection, while different to be sure, is similar in effect and approach. The music is in turns happy and spirited or slow, solemn and moving.

There are different composers: one Chayim Dovid Blum of Sandz (which I suspect is not in Kansas), one Rabbi Alter

Sokolover, one Chayim Dovid Blum of Chrzanov (I am not making these places up), as well as another Halberstam (Aziel). All of these gentlemen write in the same vein, each is different, but each draws from the same vein of inspiration.

I would conclude this review (if you want to describe it as such) by recalling an idea from the ancient Greeks, namely, that listening to music is (or can be) good for the soul. This CD gives ample testimony to that idea. This music may not be elegant, but it is uplifting. It may not be ingenious or intricate, but like a sunrise or sunset it is inspiring. This CD

as advertised presents "Songs of Chassidim" performed by Chassidim. Yes, what you hear is what you get; it is the real thing.

The CD is distributed by Tara Publications, [www.jewishmusic.com](http://www.jewishmusic.com), by phone: 1-800-827-2400. Hint: I think it would make a great Chanukah present to a good Jewish friend.

Dr. Gold may be best reached by snail mail at: 12 Avenue B, Rutland, Vermont 05701-4503 or, if you must by e-mail, eventually, at: [drmorgold@juno.com](mailto:drmorgold@juno.com).





## Podet

Continued from page 5

That idea, that Christianity and Islam are in fact falsities, elaborate bubble maizes for controlling and consoling the ignorant and unphilosophical, seems to be a congenial idea to many Jews. We have suffered from militant Islam and triumphalist Christianity, and many Jews would not mind witnessing the decline of their often aggressive power. To promote this end we might even deny the uniqueness of Judaism.

"We Jews invented the Bible," the late Rabbi Jacob Singer of Seattle used to say, "but you gentiles take it too seriously." He, too, frequently seemed to be a man who would rather discuss the psychology of prayer than actually pray and guide others to pray.

Nothing could be more destructive to Judaism than to avoid or downplay the God-centeredness of Jewish life and Jewish faith. The pull of family, or nation, or race, like the pull of lox and bagels, is not sufficient to ensure Jewish survival. If Jews are not a God-centered people, then Judaism as a way of life is merely idiosyncratic and without transcendent purpose.

It is that sense of purpose, that mission, which gives and has given Jews life. The interest of many young Jews in Jewish mysticism is a way of reaching out beyond mere family and social Judaism for a personal relationship with God. And the younger rabbis who recognize this and who are part of it and who are trying to respond to it are a healthy and encouraging sign of Jewish strength.

Rabbi Podet welcomes reader comments at: apodet@yahoo.com.

## Anti-Semitism

Continued from page 9

prise that supporters of radical Islamic groups who advocate civilian murder and factions in favor of weakening Western influence should be anti-Semitic nor that they distort current events and history.

What would surprise us is the lack of constructive criticism and opposition from the majority of university scholars and administrators, blind acceptance of the deconstruction of human rights ideals by long time feminists and continued support of anti-Jewish causes in the academic community.

This alarming path taken by many in our new era is one that weakens democratic and open societies. The current rise in anti-Semitism in Europe and on American college campuses is fueled by anti-Israel distortions and partial truths.

Third Wave feminism, in its support of anti-Israel anti-Semitism, has failed to protect its ideals when it comes to the Jews. And on this count, it will be judged.

Susan Rubin Weintrob is a writer and educator living in New Jersey. She may be reached at sweinrob@aol.com.

## Silver

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tails about the cancellation of a speech that Leonard Nimoy, of Star Trek fame, had been asked to give in Seattle. The cancellation was caused by the concern of the Jewish community that people would negatively react to the news that his book, called *Shekhina* (God's presence), includes nudes.

The October gathering, to which Nimoy had been asked

was for fund raising. The sponsors were afraid the event would be a failure and that the fund raising wouldn't go well. The original invitation was based on the view that Nimoy had expressed many times his "spiritual feelings."

Is Nimoy religious? The article says that he is and that he is a member of a Reform Temple. Nimoy was disappointed not only because he wanted to share his views on religion, but because he wanted to promote his book.

Sam Silver may be reached at 15436 Strathearn Dr., Delray Beach, FL 33446.

## Hofmann

Continued from page 12

the Jewish one, became an integral part of our annual celebration, and they still look forward to spending the holidays with the Hofmanns.

The non-Jewish family, actual relatives, celebrates Christmas. It's their holiday, and we honor it by celebrating it with them. But it's their holiday. And they celebrate ours with us.

No one walking into our house would mistake it for a Christian home. And no one - child or adult - has ever felt holiday deprived.

Now that the kids are pretty well grown, and the trip to the park has become a chore, we dropped the whole branch thing. And nobody misses it. The warmth is still there, the latkes are still crisp, the candles still glow, and we still love the holiday season. Because we adapted while we adopted - integrating seasonal things in a Jewish way, it was never re-

ally a painful change.

As with so many things in life, much is to be said for compromise. I just don't think the winter holidays have to be a purposeful contrast. They can be warm and joyful and colorful and wonderful, and they can be just as magical with no tree and no Claus. The family makes the magic, not the outside world.

If you wonder...about anything related to becoming Jewish, please write and ask me at Mhofwritr@aol.com or at P.O. Box 723, Merced, CA 95341.

## Cohen

Continued from page 5

have a curfew if my mom acted as my friend, having my mom act more like a parent teaches me that there must be limits in life, especially when I am at a very vulnerable age.

Kids are pressured all the time to smoke, drink, and have sex, and as a result, they either get into trouble with the law, or they do poorly in school. Because my parents play an active role in my life, I have learned that I won't get by doing things that aren't appropriate for my age. If I didn't have set limits, I hope that I would control myself, but who knows; I could go wild and end up getting very hurt in the end.

Being a teen is really interesting because as much as I want to grow up, I also want

to stay a kid. My parents always compare teenagers to toddlers: they want to do things on their own, but deep down they still really need their parents. I don't know what I would do if I didn't have such a strongly structured family. I am very lucky that I have been brought up learning all of the important morals and ethics that it takes to become a responsible adult. I am confident that my decisions in the future will trace back to the strong upbringing that I am experiencing in this crazy, hectic, stressful, and ever-changing time in my life.

Julie Cohen welcomes reader comments at: julie447@aol.com.

## Bulka

Continued from page 11

abling us to reach this moment).

Therefore, when one purchases a car, and one may assume that the purchase of a car is a significant event that makes the individual happy, one should recite the sheheyanu blessing. We link the joy of acquisition with gratitude to God.

If the car will be used by many drivers, including the children, then a different blessing is recited, that is, hatov v'hamaytiv (Who is good and does good for others).

## Mystery Person

Do you know who's who?

- The Mystery person is an author.

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## Book Reviews

### From Jews in the South to Jews into Zen

By SYBIL KAPLAN

*ShalomY'all: Images of Jewish Life in the American South.* Photographs by Bill Aron, text by Vicki Reikes Fox. Algonquin. 164 pages. \$24.95.

Alfred Uhry, who wrote the introduction to this book and who grew up an assimilated Jew in Atlanta, understands why the rest of the country couldn't quite put together the image of a Southerner and a Jew. "It was sort of like combining a chicken with a goat—peculiar and probably not possible."

He tells us how Jews have left a mark on the South and that at last this photographer and author have put together "a detailed and evocative record that tells a tale that is rich and, ultimately, positive."

The author herself grew up in the Bible Belt, in Hattisburg, Miss., and has put together what she set out to accomplish, "a contemporary photographic project to capture the images of Southern Jewish life. The sensitivity and artistic eye [of the photographer] enabled him to capture the layers of Southern Jewish life."

What unfolds are wonderful photographs of Kaplan, La., Felsenthal, Ark. and Marks, Miss., along with Macy B. Hart, president of the Institute of Southern Jewish Life. There are people making and selling Jewish food, Jews at work, kids celebrating their Judaism, synagogue buildings, and everyday people.

This is a very enjoyable cultural reading experience, filled with love.

*The Girl in the Red Coat.* By Roma Ligocka. St. Martin's Press. 304 pages. \$25.95.

This summer I took a course in teaching the Holocaust through film. As part of my term paper project, I reviewed "Schindler's List." Because of the particular angle I was taking in my paper, I was drawn to the surrealistic idea of the little girl in the red coat who appears twice in the black and white movie.

When Schindler's List premiered in Poland, Roma Ligocka was invited and sat in horror as she recalled the red coat her grandmother had made her that she had worn in the Krakow Ghetto, at almost the same age as the little girl in

the movie. Born in Krakow, Poland, she survived the Krakow ghetto and the Holocaust.

In this poignant autobiography, she recalls the dark and gray life in the Krakow ghetto as well as her own hunger and sicknesses. The first half of the book deals with her life in hiding with her mother, she with dyed blonde hair, and the Polish family who hid her and her mother repeatedly.

Her cousin, Roman Polanski, the film director, producer and author, also plays an important role in her book. The second half deals with her life after the war as she became a set designer for films, theater and opera throughout Europe.

The book is well-written and absorbing reading as she reveals many intimate aspects of her personal and professional life. Compared to most Holocaust memoirs, this book is not devastating, especially because of her mother's incredible determination and fortitude which drove them to survive regardless of the hardships or dangers they faced.

*Jerusalem Calling.* By Joel Schalit. Akashic Books. 250 pages. \$14.95.

Joel Schalit was born into a secular family. His father was born in Israel from an early pioneering family of Rishon l'Tzion; his American mother died when he was eight. His father had been working in Italy. He lived with his father in Italy, London and Israel, then went to the States.

He attended a Portland, Or. Episcopal high school, declined to go into the Israeli army, and did several degrees in religious studies. He worked at radio promotion, was knowledgeable about music groups with punk rock, and characterizes himself as a Marxist, a Jew and a satirist whose need to express himself artistically found its most natural vehicle in music.

His band made three albums and three singles. He apparently is the *Punk Planet* editor and the editor of a leftist intellectual journal. He did not return to Israel for nearly 15 years but now visits his father who lives there.

The book is not only autobiographical but is a collection of philosophical and

intellectual, often rambling, essays that somehow give one the impression that, at the ripe old age of 30-something, he just had to get anything and everything off his chest. This book is the result.

*Zen Judaism.* By David M. Bader. Harmony Books. 110 pages. \$11.95.

When Bader wrote *Haikus for Jews*, it was funny. Somehow I'm not laughing as much with this book, but maybe it ought to be read, as the publisher says, by someone who wants to "approach both Buddhism and Judaism." The author then proceeds to approach Buddhism with a distinctive Jewish humor and sensibility. If this is what you're into, try it.

*Religion for Dummies.* By Rabbi Marc Gellman and Monsignor Thomas Hartman. Wiley. 404 pages. \$21.99.

To be perfectly honest, I am not crazy about this whole series, only because of the word "dummies." If they would have come up with ANY other word to teach us wonderful subjects, I would have been happy.

In this case, Rabbi Gellman and Monsignor Hartman have been a team for a long time through a cable television program, a nationally syndicated newspaper column, and regular appearances on various shows.

So it was a natural to ask this team to answer questions about religion, especially since the advent of terrorism has put into question the motives of one religion in particular.

Part I introduces the basics; Part II explains religious beliefs; Part III covers rituals; Part IV discusses ethics; Part V reviews things which are holy; and Part VI basically defines job descriptions of various clergy, followed by tales for reading enjoyment.

The appendix summarizes "the main members of the religion club," with their core beliefs and texts. One can read the book from cover to cover or use it as a reference, and it will serve both purposes admirably.

Those who are familiar with "Dummies" books and want to know more about various religions will be aware of the style which is breezy and casual but very informative.

### Manipulation, bias in news coverage are focus of Engelhard's latest novel

By MORTON I. TEICHER

*The Uriah Deadline.* By Jack Engelhard. Margate, NJ: ComteQ Publishing, 2002. 306 pages. \$26.95.

The anti-Israel bias of the major media is regularly exposed by such organizations as CAMERA and Honest Reporting. Engelhard tackles the problem in this hard-hitting, up-to-the-minute novel, courageously giving the actual names of many prejudiced columnists and broadcasters.

He challenges their pro-Palestinian stance, revealing how they slant the news and even stage demonstrations for the TV cameras. The most recent example, of course, was the many false reports that thousands of Palestinians were massacred at Jenin, a grossly distorted claim that proved to be totally without foundation.

The story is told through the eyes of Jay Garfield, who is managing editor of the *New York Independent*, an influential daily that tries to rival *The New York Times*. Garfield's father was Jewish, and his mother was Catholic; he doesn't work at either faith. His staff includes Phil Crawford, a reporter who is married to Lyla, the newspaper's book editor.

Crawford has become a convert to Islam and wants Garfield to give him an assignment covering the Middle East. Lyla is increasingly disenchanted with her husband, who tries to force on her the traditional role of a Muslim woman, including the wearing of the chador to cover herself completely. She has an affair with Garfield, who is divorced, and their romance flourishes.

Crawford's anti-Israel articles have assured him of a hospitable reception among the Palestinians, and he presses for the role of foreign correspondent. Garfield is conflicted about granting Crawford's request, being mindful of Daniel Pearl's murder by Moslem terrorists in Pakistan and knowing the dangers of the Middle East.

Also worrying Garfield is the thought that he could be accused of placing Crawford into jeopardy so that the affair

with Lyla could proceed. It is this concern that gives the book its title as Garfield remembers the story of David and Bathsheba, with David sending Bathsheba's husband, Uriah, to battle so "that he may surely perish."

In any case, Crawford goes off and is captured by a Palestinian faction in Gaza along with 22 other hostages. When Garfield responds to the demand that he personally come to Gaza for the sake of Crawford's life, he is forcefully taken to the Sheik who is holding the captives and told that they will all be released if he prints a story to the effect that the Sheik saved all the hostages from a rival group.

Moreover, the *New York Independent* is required to adopt an anti-Israel position. To report his response and subsequent developments here would give away too much and spoil the suspense.

The book is worth reading just to find out what happened. In a larger sense, it's worth reading because it presents a scary picture of how news is manipulated to influence public opinion in accordance with the partisanship and partiality of reporters, TV news broadcast anchors, op-ed writers and other media representatives.

Engelhard is a novelist and journalist who has reported from the Middle East. His most successful book is *Indecent Proposal*, which became a film featuring Robert Redford with the theme of whether or not a man could buy a night with another man's wife for a million dollars. The triangle and the moral dilemmas in that story are matched by the ones that Engelhard presents in *The Uriah Deadline*. However, his new book has the added attraction of focusing on current controversy and taking a forthright and appealing position.

Dr. Morton I. Teicher is the founding dean of the Wurzeiler School of Social Work, Yeshiva University and Dean Emeritus, School of Social Work, University of North Carolina at Chapel Hill.

## Book Reviews

### Magness's 'Dead Sea Scrolls' is readable, comprehensive

By ARNOLD AGES

*The Archaeology of Qumran and the Dead Sea Scrolls.* By Jodi Magness. Grand Rapids: Eerdmans, 2002. 238 pages.

The eight hundred or so scrolls, fragments, sheets and wrappings which have come to be known as the Dead Sea Scrolls have now produced a scholarly literature the volume of which appears to be expanding exponentially. Since 1947, the year two young Bedouin boys stumbled into a cave in the Judean desert, researchers and professors have produced in excess of 10,000 articles, books, monographs and essays on the denizens of Qumran and their literary legacy.

It is, therefore, a most welcome development for scholars and lay people alike to greet a new book by Jodi Magness, a specialist in Early Judaism at the University of North Carolina. This young scholar has produced a book, in readable English, which succeeds effortlessly in summarizing, synthesizing and analyzing every significant aspect of the Dead Sea Scrolls.

In 10 finely honed chapters Magness rehearses the archaeological significance of Qumran, the history of the discovery and contents of the famous scrolls, the controversy over the identity of the inhabitants of the area, the architecture and pottery found at the site, and the religious configuration of the community that dwelt in that desert site, including its dietary, sartorial and hygienic habits.

In her introductory sections the author does refer tangentially to the controversy over the scrolls themselves and the reluctance of those originally associated with them to publish the results of their research. Ms. Magness attributes that reluctance to scholarly concerns about "turf," but curiously omits mention of the allegations that Jewish scholars were prevented from participating in that research because of Christian sectarian interests.

In her research on the community of Qumran and the scrolls the author brings a unique combination of archaeological expertise, historical knowledge, linguistic skills, Talmudic literature, and an independent mind ready to challenge conventional truths. Her

major point is that archaeological insights can solve many of the unanswered questions about Qumran.

But before demonstrating that, she explores the foothills first, telling the reader about the circumstances under which the scrolls were discovered, their acquisition through clandestine means by the Israeli government, the tripartite nature of the scrolls (biblical texts, commentaries and non-biblical documents), and the physical description of the caves in which the scrolls were found, in addition to a detailed discussion of the remains of the settlement at Qumran.

A major point emphasized by Magness, and acknowledged by other researchers, is that during the period of the First Temple there was no unanimity on the question of what constituted the biblical canon. Everything was in a state of flux, as can be seen from the wide variety of documents found in the caves.

One of the many fascinating insights provided by Magness is why the name Essenes has never been found at Qumran, despite the fact that three semi-contemporaries, Josephus, Philo and Pliny (the Roman historian) use that term in describing the curious sect that lived in Qumran. Magness says that the word Essenes is a Hellenized version of an original Hebrew or Aramaic word. In the Qumran literature the word *Osei*, those who do or perform, may be the community's self-description—which was transformed into Essenes by Latin and Greek-speaking writers. A plausible if unprovable thesis.

Although it is difficult to rank in terms of importance Ms. Magness's findings, this reviewer found especially enlightening her sections on the pottery and shards found at Qumran. She argues, very persuasively, that the people who deposited the scrolls in the jars in the caves are the same people who lived in the adjacent site of Qumran. She bases her argument on the similarity of the ceramic pottery vestiges found on both sites, thus refuting a once popular thesis that those who left the scrolls in the caves had nothing to do with the inhabitants of Qumran.

Even more instructive is Magness's section on the

manufacture, composition and shape of the jars themselves. She marshals impressive evidence to show that the jars were produced locally by the Qumran community and not imported from adjacent areas. The reason? Qumran's ascetic inhabitants were preoccupied, to the point of fanaticism, by concerns over purity, and the only way they could guarantee the purity of the jars was to produce them themselves and thus avoid any hint of contamination.

Those concepts of purity among the denizens of Qumran also expressed themselves in the celibate lifestyle (with the exception of one small group which did permit marriage and families), hygienic prescriptions about bathing and washing, and hostility toward the Temple cult in Jerusalem. Despite that latter animosity toward the priestly cadres in Jerusalem (who were presumably corrupt), the Essenes apparently left no evidence of an altar or sacrificial activity.

Purity concepts also dictated sartorial styles. Unlike Roman togas and other body coverings which were usually in one unit, the Qumran people preferred garments parts of which could be detached from each other. In the event that one piece of a garment became contaminated through impure contact, it could be detached and an uncontaminated similar one attached.

The author has one startling section in this remarkable book in which she deals with mikvaot (ritual baths) and toilets. On the first subject she has some surprising figures on the availability of water in the Dead Sea area. Two of the large mikvaot, she says, held 259,000 liters of water, the run-offs from torrential rains that occasionally inundated the area. The large size of the mikvaot are certain proof that the community underwent the purification rite as a collective exercise.

The section on the toilet at Qumran is equally startling. The Qumran dwellers were especially punctilious about such matters and were, moreover, very advanced in toilet design and flushing principles!

This is undoubtedly the best book on the Dead Sea Scrolls to be published in the last two decades.

## Letters

**FREEDOM OF THE PRESS** — The Post and Opinion encourages readers to send letters. All letters to the editor should be addressed to The Jewish Post and Opinion, 238 S. Meridian St., Suite 502, Indianapolis, IN 46225, or by e-mail: [jpost@jewishpostopinion.com](mailto:jpost@jewishpostopinion.com).

### Reader notes Lessing's faith

Dear editor,

Your articles are very good, but I think that a correction should be made because of an historical error.

You find on page 15, Jewish Theater, Jewish plays dominate New York Theater, by Irene Backalenick an incorrect statement:

"In 'Nathan the Wise,' written by the German-Jewish playwright Gotthold Lessing..."

Gotthold Ephraim Lessing was not a Jew. He was a Ger-

man Protestant. That was the great thing at that time. A Christian writer made a noble plea for tolerance. He also had a Jewish friend, whom he admired, Moses Mendelssohn. I ask you to make a correction because Lessing (1729-1781) was a great man who deserves a correct appreciation.

I should appreciate your cooperation.

H. H. Bremler  
St. Louis

## A Bit of Wit

### Selma says...

Aunt Selma's 26 Rules for Jewish Living:

1. Never take a front-row seat at a bris.
2. If you can't say something nice, say it in Yiddish.
3. The High Holidays have nothing to do with marijuana.
4. And what's wrong with dry turkey?
5. A good kugel sinks in mercury.
6. Pork is forbidden, but a pig in a blanket makes a nice hors d'oeuvre.
7. Guilt is critical to your existence.
8. One mitzvah can change the world; two will just make you tired.
9. Never leave a restaurant empty-handed.
10. The important Jewish holidays are the ones on which alternate side-of-the-street parking is suspended.
11. A bad matzo ball makes a good paperweight.
12. Without Jewish mothers, who would need therapy?
13. According to Jewish dietary law, pork and shellfish may be eaten only in Chinese restaurants.
14. If you are going to whisper at the movies, make sure it's loud enough for everyone

else to hear.

15. No meal is complete without leftovers.
16. If you have to ask the price, you can't afford it. But if you can, make sure you tell everybody what you paid.
17. The only thing more important than a good education is a good parking spot at the mall.
18. It's not whom you know, it's whom you know that had a nose job.
19. After the destruction of the Second Temple, God created Loehmann's.
20. WASPs leave and never say good-bye. Jews say good-bye and never leave.
21. Israel is the land of milk and honey; Florida is the land of milk of magnesia.
22. If you don't eat it, it will kill me.
23. Anything worth saying is worth repeating a thousand times.
24. Next year in Jerusalem. The year after, how about a nice cruise?
25. Spring ahead, fall back, winter in Miami.
26. Laugh now, but one day you'll be driving a big Cadillac and eating dinner at four in the afternoon.



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